

A N
Historical-Didactical
TREATISE
OF THE
Two Covenants.

Wherein are briefly laid down the
LIFE of
CHRIST, and that of *MOSES*;

And several obscure Passages of
HOLY SCRIPTURE
OPENED,

Many common Mistakes about this
Matter corrected, and a good Life seriously
pressed.

By **JOHN PARKER**,
*Now Rector of Colne-Engayne, in the County of
Essex, and formerly Fellow of Emanuel Col-
lege in Cambridge.*

LONDON,
Printed for *J. Wale*, at the *Angel* in
St. Paul's Church-yard, 1704.

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that this Task: yet it may
not be small to let these
know, that as sometimes
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which contains a Subject of
great Extent, and that
they may meet with in
this more than in much
larger Volumes, I think
may say without Vanity~~

THE
PREFACE
TO THE
READER.

Courteous Reader,

THough the Introdu-
ction to the ensuing
Treatise will sufficiently sa-
tisfy thee of the Grounds

A 2 and

The Epistle

and Reasons of my entring upon this Task; yet it may not be amiss to let thee know, that as sometimes much may be comprised in a little, so thou wilt find it to be in this small Book, which contains a Subject of great Extent; And that thou mayst meet with in it, as much as thou mayst seek for in vain in much larger Volumes. I think I may say without Vanity or Affectation, That it does exactly answer the Title, that seems to promise much. For indeed I thought it would

to the Reader.

would have taken up more room in print than perhaps it may. But however, I may presume that nothing material, in relation to the Subject handled in it has been omitted by me. I might easily have made it larger: But I was always a great Lover of Brevity, where things were made clear. And I considered that my Book would be likely to do more good, because the Price being likely to prove small according to its bulk, it would be bought by those who had
not

The Epistle

not much Mony to spare. I have some hopes, that what is here tender'd to the World, will be well accepted of by all Persons of good Temper,) tho' of different Persuasion in Matters of Religion) because the Historical Part is not unpleasant, and the Didactical is not altogether void of Judgment and sound Reason, founded upon the Tenor of the Old and New Testament, which I had all along in my Eye. And, I hope, thou wilt find it so, after a full Perusal.

What-

to the Reader.

Whatsoever it is, I pray
our Lord Christ, to whose
Honour it was chiefly de-
sign'd, That it may an-
swer the end which was
proposed by me in send-
ing it abroad after preach-
ing upon it at home. And
if thou findest any good
by it, give God the
Praise, who made me the
Instrument (though un-
worthy) of bettering Mens
Judgments in one of the
most difficult Subjects in
Religion; and of contri-
buting something to the
recti-

The Epistle, &c.

restifying of their Lives,
and saving of their pre-
cious and immortal Souls.

A

DISCOURSE

OF THE Two Covenants.

The Introduction.

I Design, by the Blessing of God, to treat of the Two Covenants mentioned in the Scriptures of the Old and New Testament, called the First and the Second, and sometimes the Old and the New, which are different one from another in some things and agreeing in others. It is an Argument of a very large and comprehensive Nature, and of the greatest Use that can be. For by

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the well handling of it may be known, what be the true Conditions upon which the Salvation of Men turns, or what God has promised to do on his part to encourage them to come up to his Terms, that is to say, to keep his holy and righteous Commandments given to the Jews by *Moses*, to all Men by Jesus Christ. And though this Subject has been treated of by many others, yet I may fairly presume, that I have done something towards the improving of it: For it is of that Nature as not to be exhausted by the diligence of many Men. And when I have done my best in this Discourse, there will yet be room for others to employ themselves in it.

A Subject it is that has exercised my thoughts for several years at times, though I found it enwrapt with many Difficulties and disagreeing Notions amongst Learned Men. And that which chiefly inclined me to take so much upon it, was (as I take it) the great usefulness of it. For I was of Opinion, that I could not employ my time in a Subject that could be more beneficial for my self, or others. And therefore I set my
self

self to open and explain it to my
 People in a Country Cure wherein
 the Providence of God had placed
 me; which, when I had done, I gave
 an Account of it to as learned a Man
 perhaps of our Church as any of his
 time, (now with God) *that I might * Doctor
 know whether I had taken a right Goodman:
 Method or not: And he told me,
 That I had pitch'd upon a Subject
 that in the Judgment of *Luther* was
 the most proper for a Divine to be
 well informed in, and without which
 no Man should think himself to be
 a complete Theologue. He did also
 approve of the Method I had taken
 for the main: For I will not be so
 vain as to say, that he heard or read
 all that is here offered to the World:
 For what I had then drawn up for
 the use of my People has since passed
 through several Alterations (though
 those not material) more in the Method
 and Phrase than in the reason of the
 Argument. Since then I have preach'd
 upon it in another Country Place
 to which I have been removed: And
 the Sum and Substance of it is now
 offered to the Publick, that I might
 do the more good in my Generation.

A Discourse of the

The Result of all, which I am willing the Reader should take notice of, is, That what is here published is not the Product of a few Thoughts, but of many years Meditations. And though some, who have not duly considered the great Difficulties of this Subject, may think that less time a great deal would have done, and that now I have offered no great Matter to the view of the World; yet I am in hopes that the moderate and learned of all Perswasions, who are well acquainted with the seeming Contradictions in Scripture, and know how hard it is to state the difference between the Two Covenants, will be of another mind. And if I meet with the general Approbation of such, I shall not be much concerned for the Censures of others, who can sooner find fault with what is done to their hands, than do any thing themselves that may benefit the World.

I thought it was necessary to say thus much by way of Preface or Introduction, that I might smoothe my way to the matter it self, which having done, and I hope with the good liking of the Reader, I address my self

self unto it; and I presume that there is no better Method to be taken in the handling of it, than to lay down the Definition or Description of these Two several Covenants as they are to be found in Scripture, and then to treat of the several Parts whereof they consist.

The First Covenant then is that which was made between God and the People of the Jews, after their departure out of *Egypt*, of which *Moses* was the Mediator at Mount *Sinai* (called also *Horeb*) on certain Terms and Conditions; on their part, that they would Religiously observe all his Laws: The Terms on God's part, (so far as appears by the bare Letter) that he would bring them into the Land of *Canaan* promised so long before to their Fathers, and there bless them with a long Life, plenty of all Things, and continued Prosperity: Which Covenant was confirmed by the strongest Sanction in the Opinion of all Men, that is to say of Blood (but of Beasts) and was to continue till all things typified and prefigured by those Laws were fulfilled; and till there was a necessity for the bringing

ing in of a better Covenant that should have no end.

This I think may pass for a full Definition or Description of the First Covenant: And by the bare reading of it, every one may perceive that it is drawn from several Passages of the holy Scripture, and put together that the better view may be taken of it.

The Second Covenant is that which was not only made with the People of the Jews (as the other) but with all Nations, under the Mediation of a far greater Person than *Moses*, namely, Jesus Christ the only Son of God; upon Conditions of Faith and Repentance on their part: On God's, That he would pardon former Sins, and according to his many repeated Promises made to the Fathers by several Prophets, would bestow his Holy Spirit upon Men, whereby they should be enabled to lead a new Life, according to the Terms of the Gospel; which if they duly performed, then he would bestow a better Country upon them than that of *Canaan*, namely, of Heaven; where they should enjoy all possible Glory and Happiness with the holy Jesus, the Mediator of this

Two Covenants.

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this Covenant ; who confirmed it with his own Blood, infinitely more precious than the Blood of Beasts; and which therefore is to be look'd upon as a Covenant not to be succeeded by any other.

And this I take to be as adequate a Definition or Description of the Second Covenant as the other of the First, and shews it self as plainly in the holy Scripture; as will appear when I come to take it in Pieces, and to treat of the Parts thereof by themselves.

By what has been thus briefly spoken hitherto, I conceive the Judicious Reader will be better satisfied with my Undertaking of a Subject that has passed through so many hands before, than he was to the bare Title of the Book. For he will perceive that I have built nothing upon Fancy, but have eyed holy Scripture all along, and the Doctrine of the Church of *England*, which will be more manifested in what follows.

Having now said something in the general of the Nature of the Two Covenants, and the Difference between them, I should now come according

to my proposed Method to examin the Parts of the First Covenant distinctly. But before I enter upon this, it may be convenient to satisfy the Reader why I have taken no notice of the Covenant said to be made with *Adam*, which (if a Covenant) is surely the First ; nor of that which is said to be made afterwards with *Abraham*, the Father of the Faithful. Now the Reasons of this are as follow.

First, I do not find any ground for asserting a formal Covenant in the first Case, there being only a Prohibition given to *Adam* against eating of the Tree of Knowledge of Good and Evil, and a threat'ning annexed to it, of certain Death upon the Trangression of it, *Gen. 3.* And as to the Case of *Abraham*, I find the Matter just reverse; that is to say, a Command given to him to go out of his Country, upon the performance of which God assured him of his Blessing, *Gen. 12. 1, 2.* If it be said, That afterwards God made as it were a formal Covenant with him, *Gen. 17.* from the first Verse to the tenth, when he appointed the Sign and Seal of

of the Covenant, namely, Circumcision, to be observed by him and all his Posterity. I answer, That this was the first Prelude to what followed after at Mount *Sinai*, when there was a more explicit Covenant made; and therefore I have no occasion or reason to take notice of that which is not the First Covenant expressly.

But Secondly, which is most material, I do not find either of these called the First Covenant in Scripture, but that made with the Jews at Mount *Sinai*. So it is *Jeremy* 31. 31. where the holy Prophet speaks of an Old Covenant that we made with the People of *Israel*, when he brought them out of the Land of *Egypt*, and then speaks of a Second, according as I have already explained the Matter. And this is referred to *Hebrews* the 8th, from the 8th to the end of the Chapter, which I shall have Occasion to make use of again in the following Discourse.

Again, when St. *Paul* makes mention of the Two Covenants, *Galat.* 4. 24. he expressly mentions that made at Mount *Sinai*, the Place where the Law of *Moses* was given, (passing by
all

A Discourse of the

all other Covenants which may be fancied) and then mentions the Second, which is the same which I have mentioned given from *Jerusalem*.

I will here desire the Reader to peruse that remarkable Place in the 12th Chapter to the *Hebrews* and the 18th Verse, to the end of the Chapter; which, if he does, he will find that I had good reason for my specifying of the Two Covenants as I have done.

Having now given a satisfactory Account why I have taken no notice in this Discourse of the Covenant supposed by divers Learned Men to be made with *Adam* in Paradise, nor of that which was made with the Patriarch *Abraham*; I come now to treat of the several Parts of the First Covenant as I have stated it above. And, as I have said, it was only made with the People of the Jews: For they, with their Wives and Children, stood before God, hearing his Terms, and professing their Acceptance. For when God had delivered the Ten Commandments, after a terrible and frightful manner, they said unto *Moses*, *Speak thou with us and we will hear*,
Exod.

Exod. 20. 19. And in the parallel Place, *Deut. 5.* Doing is added to Hearing, which is full and expresse to this purpose. Afterwards, when *Moses* had written all the Commandments which he had received from the Mouth of the Lord in a Book, which is called the Book of the Covenant on God's part, and had received them in the Audience of the People, they returned this full Answer, *All that the Lord hath said will we do, and be obedient, Exod. 24. 7.* Now who were they that made this Answer to God's Proposals? Were they not Jews only? This appears plainly also from the Preface to the Ten Commandments, in which the Almighty puts them in mind, That he was that very Lord God, who had brought them out of the Land of Egypt, out of the House of Bondage. Which I suppose was done to stir them up to the most strict Obedience of the Laws following, concerning their Duty to him, and to one another; there being nothing thought more powerful to oblige, than the Memory of Great and Signal Favours; though it must be confessed also, That Acts of the greatest

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greatest Kindness from God are soon forgotten. And the holy Scripture testifies this concerning this very People; *They forgot God their Saviour, who had done so great things in Egypt; wonderful things in the Land of Ham, and fearful things by the Red-Sea, Psal. 106. 21, 22.* And who had delivered them from the hardest Bondage in the World; a Thing the most uneasy in it self to Men Free-born, and who were descended from the Patriarchs, *Abraham, Isaac and Jacob*, to whom so many gracious Promises were made. From these Things 'tis plain, That only natural Jews were concerned in this First Covenant, except any of other Nations would of their own accord come in, and subscribe to it, as very many did all along, and by so doing came to be Partakers of all the Privileges of the Jewish Church, which indeed were greater than those of any other People under the Canopy of Heaven; because they were entitled to all the gracious Promises made by Almighty God to his chosen and peculiar ones. These Men who submitted to Circumcision, and all the Laws given by *Moses,*

ses, were stiled by them *Profelyti Justitia*, *Profelytes of Righteousness*, and in greater esteem with them than others, whom they termed *Profelyti Porta*, *Profelytes of the Gates*, who worshipped the same true God with them, but were not circumcised, nor observed all the Ordinances of the Mosaic Law. But then nor Foreigners or Aliens were compelled to be of the first Sort, much less were any to be forced after the Appearance of the *Messias* in the World ; as is cleared beyond all dispute from the 15th Chapter of the *Acts*. For when some Jewish Bigots cryed up a Necessity for the Gentile Converts, that is to say, such as amongst the Heathen believed upon Christ, to submit to Circumcision, and the whole Pedagogy of *Moses*, without any Abatement of any thing therein contained ; the Apostles and Elders of the Church being assembled together at *Jerusalem* to consider of the Matter, after examination into it unanimously declared against the false Doctrine of those Judaizing Christians, and passed a Decree quite contrary to it, in these Words, " Forasmuch as
" we have heard that certain which
" went

“ went out from us, have troubled
 “ you with Words, subverting your
 “ Souls, saying, ye must be circum-
 “ cised and keep the Law, (that is to
 say, the Ritual and Ceremonial Law,
 as well as that which is Moral) “ to
 “ whom we gave no such Command-
 “ ment ; it seemed good to the Holy
 “ Ghost and to us, to lay upon you
 “ no more than these necessary things ;
 “ That ye abstain from Meats offered
 “ to Idols, and from Blood, and from
 “ things Strangled, and from Forni-
 “ cation ; from which if ye keep your
 “ selves ye shall do well. *Acts* the
 “ 1st from the 23th Verse to the 30th.
 For the better understanding of
 which, it is convenient to explain dis-
 tinctly what things are here for-
 bidden, and how or upon what Ac-
 count it was necessary for these new
 Converts to abstain from them.

To begin with the first: From
 Things offered to Idols ; that is to
 say, From the Flesh of the Beast that
 was offered up to the Honour of an
 Idol, and was reserved to be eaten
 by him that offered the Sacrifice, and
 his Friends, whom he invited to par-
 take with him : Which if they had
 eaten

eaten of, they had been implicitly or virtually Idolaters. For Idolatry might be committed Two ways; First, By offering Sacrifice to an Idol, or false God. Secondly, By Communicating with those that did, as by partaking of that which was offered in Sacrifice. Both these were forbidden by the Law of *Moses*, and here also by the holy Apostles. And there is reason to think, that they meant the latter kind of Idolatry, which perhaps was not so expressly forbid by the Law of *Moses*, and was to be observed as part of the Christian Law by all that came over to the Faith. Secondly, They were to abstain from the eating of Blood, not only forbidden by the Law of *Moses*, but also (as great Writers take notice upon the Place) was one of the Seven Precepts of *Noah*, which were to oblige all his Posterity, and Religiously observed at this day by a great part of the Christian Church, I mean, all those of the Greek Communion. It is by no means to be understood of the Sin of Murther, (though the most Learned Dr. *Hammond* understands it so) because that Sin is always otherwise

wise exprest in holy Scripture, namely, *by shedding Man's Blood*, or by killing. And the Doctor's Interpretation does not suit with the next thing forbidden, *any thing strangled*, forbid by the Law of *Moses*, (as 'tis most likely) because thereby they should eat the Blood forbidden before. And this confirms the Sense of the former Thing, and is acknowledged by great Expositors upon the Place. The fourth Thing forbidden is Fornication: The most Learned Dr. *Light-foot* understands of marrying within the Degrees forbidden by the Law of *Moses*. This might pass very well, because to marry within these Degrees is counted unlawful (I suppose) by all Christian Churches, to be sure by the Church of *England*. But I am in doubt, whether it was upon the Account of this Apostolical Decree, or because it has been accounted amongst the moral Laws of *Moses*, which did not only oblige the Jews, but does all People. Besides, that *πόρνηα*, the Greek word for Fornication signifies another Thing, indulging Lust in opposition to the State of Marriage, and was the inseparable

able Companion of the old Idolatry, to which it is closely joyned, in the Account we have of this very Matter at the 20th Verse of this Chapter. First, there is mention made of Pollutions of Idols, and then, Secondly, of Fornication. I shall now enquire how far these Things were necessary, whether as Things general in themselves, and so obligatory upon all Men, before the giving of the Law; or as having something of a Ceremonial Nature only, and so tied upon the Christians for a time, that they might give no occasion of offence to the Jews, who were very zealous for all the Laws of *Moses*. And for this latter Opinion this may be said, That *St. Paul* did many things in compliance with the Jews, that is to say, observed many Rites and Customs of theirs, meerly to gain their good will, which he was not obliged to do, as he himself says in several Places of his Epistles.

But it is agreed by most Expositors, That to abstain from Meats offered to Idols, and from Fornication, a constant Companion of the former Sin, were not only commanded by
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the Law of *Moses*, but also before, and were part of the Law of Nature; but of the other two there is not that agreement; some holding, That the abstaining from Blood, and from Things strangled, was part of the Levitical or Ceremonial Law, and bound here upon the Gentile Converts, more to please the Jews than because they were perpetually Moral.

And I will not take upon me to be positive how that Matter is: But there is a greater Question still behind, Whether these were all the Things the new Converts were to observe? And I answer with *Grotius*, That they were not. If it be enquired, How the Apostles must be understood? I answer, with submission to the Learned, that the Apostles enjoined these Things prescribed by the Law of *Moses*, and without which Injunction they might have been look'd upon as not Obligatory to what they had before learned, (and I will add) to what they might after learn. For, as it is to be supposed, that they had before-hand been instructed in the Knowledge of the only true God,

God, and of his Son Jesus Christ, and some other Articles of the Christian Faith (for how else were they converted to it?) so it may be fairly presumed, That still there might be some other Things proper to the Christian Religion to be learned by them, because time is required for this.

I could not well pass by this very knotty Place, which I had occasion to make use of: And if I be mistaken in the Sense of any part of it, I may reasonably hope for a favourable Construction from the Learned and Ingenious, who know it to be a Place that has exercised the Wits of the greatest Men, and in which they have gone several ways. By the Place it self (however I have understood it) it plainly appears, That the Jews were only concern'd in the Observation of all Things contained in the Law of *Moses*, which is the Thing that was alledged to prove. So that if I have been mistaken in the Explication of any part of it, it does not in the least weaken or impair my main Design in treating of it.

The second Particular to be spoken to, is, Who was the Mediator of this

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Covenant between God and the People of the Jews; and that was *Moses*. It may not be amiss to shew, who he was, how great a Person, and how fit for so mighty an Employment. And this may be done by running over his Birth and Life, till I have brought him to Mount *Sinai*, the Place where the Covenant was made under his Ministry.

The Life of Moses.

In his Birth there was something more than ordinary, to point out, as it were, that he should prove in time a very considerable Person, as indeed he did. For Expositors take notice that his Mother was full 80 years of Age when he was born into the World, at what time Women are past Child-bearing. And 'tis observed by such as have writ the Lives of great and extraordinary Men, that many who have been born of aged Parents, have proved such in the course of their Lives. Such, say they, was *John the Baptist*, the Forerunner of Christ, and stiled by him the greatest of Prophets, to be sure the
Son

Son of a very old Father and Mother. I pass by what a Providence there was in preserving him in his Infancy, when he was exposed upon the River of *Nilus*, and he was taken into the Family of the King of *Egypt's* Daughter, who adopted him for her Son. Little did his Mother think, when she sent her Son to seek his Fortune (as it were) upon the Waters of *Nilus*, that he should have the Education of a Prince, and be indeed such a One to his Nation, and become the most Famous Lawgiver in the World (except one,) be instructed by God himself, and be made one of his Privy Council, with whom he would speak *Mouth to Mouth*, as it is expressed *Numb. 12. 8.* a Privilege beyond that of other Prophets.

But oh the Goodness of God! who takes care of the Miserable and Helpless (as he did of the poor exposed *Moses*) and brings things about beyond Expectation, and fits his Servants by strange Providences for those great Employments to which he has designed them in the course of their Lives. Thus *Moses* being taken into the Family of *Pharaoh's* Daughter,

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became learned in all the Wisdom of the Egyptians, and was mighty in Words and in Deeds, as St. Stephen reports the Matter, *Acts* 7. 22. that is to say, he was able to express himself in Words, and to do those worthy Actions, that became one who had his Education in a Prince's Court. *Josephus* reports, That he commanded an Army of the Egyptians against the Ethiopians, at what time their King's Daughter was so much taken with his Beauty, or Princely Air, that she contrived a way to have the City surrendred to him. Which, if it were true, no question would redound much to his Reputation: But the Scripture saying nothing of it, I shall not insist upon it. But that which adds most to his Commendation is, That he was a true Lover of his Nation (though under Bondage and Affliction) and stood up for his Country-men when they were wronged, (as appears by his Story) by which means he deprived himself of all the Advantages he might have enjoyed in the Egyptian Court, and brought himself into a Necessity of flying from it, and to live a private Life in another Country;

try; where his highest Employment was to keep Sheep in a lonesome Wilderness.

How it came about is laid down in the second Chapter of *Exodus*, and the parallel Place in the seventh Chapter of the *Acts*, and I will not spend time to discourse it particularly. 'Tis certain it was a great Change; from a Prince, from a Commander of Armies, to become a Shepherd. And perhaps there was as good a Providence in it, as that which took him out of the Waters at first. For hereby he might be happily weaned from the Vanities of worldly Greatness, and be the more fitted to be a Shepherd of God's People, for which he was long ago designed. So *Philo*, that elegant Jew, thinks of this Matter. And there is some probability in the Conjecture; Whether that the keeping of Sheep is a kind of Government, or that it is a Trade of Life, which disposes to Mildness and Gentleness, Qualities requisite in those that are Men of Rule or Power; or whether that *Moses* having a good Stock of Learning before, and having so much leisure in a Business that

did not much employ his Mind, gave himself to thinking, and improving his former Stock of Knowledge, and adding to his former Attainments, and so rendering himself more fit to be a Guide and Ruler to Men, and to lay down such Laws as would make them useful to themselves and others. But certain it is, That the Almighty is said to lead *his People like a Flock by the hand of Moses and Aaron*, Psal. 77, and the last Verse. Again, 'tis certain, that such an innocent Trade of Life as the keeping of Sheep, does afford Men a great deal of time, to employ their Thoughts upon the best and noblest things; especially if they had been trained up in the Methods of Wisdom before, as was the Case of *Moses*. Whilst he was taken up in this Trade of life, 'tis suppos'd that he transcribed the Book that goes under the Name of *Job*, being a History of his Life and Sufferings; a Work fit to be transmitted to all succeeding Generations, for their comfort and support in times of Afflictions, which he found written in the Syriack Tongue (as is thought) and which he translated into the Hebrew, for the use of his
poor

poor Country-men, then groaning under the most severe Slavery in the World, that they perceiving the end of *Job* might conceive hopes of better Times. It may be so; because that excellent Person the present Bishop of *Ely* calls this very Book, the Ancientest Book in Scripture, in his incomparable Paraphrase upon it, and cites Somebody saying, that *Job* was Ἀρχαιότερον τῆς Μωσέως, older than *Moses* by two whole Ages. And if so, then 'tis not unlikely but that it might come into the hands of *Moses*, who had great Reason to translate or transcribe it, and much leisure to do it, during his abode with *Jethro* his Father in Law, where he had little to do, but to keep Sheep. I am not to account for the Truth of this Tradition, neither is there any Doctrine built upon it. Only it may be supposed, That so great a Man as *Moses* would employ his Times of leisure to the best Advantage. But to come more close to the Story whilst he was keeping Sheep in the Wilderness of *Sinai*, or *Horeb*, (as it is in the third Chapter of *Exodus*) God appeared to him in a Bush of flaming Fire, and let him know, That he should

should be the Instrument of bringing his People out of that excessive Slavery which he had seen, and taken notice of for certain, and from which he intended to deliver them under his Ministry and Conduct. And then tells him what he should do, and how he should demean himself in this Business. It appears that he was something unwilling to undertake it; partly upon the Account of his own People, who might justly call in question his Mission from God, which he must pretend to; partly, because he might well think, that the King of *Egypt* would not be easily wrought upon to forego so great a Benefit and Profit, as he had by the Service of the Children of *Israel*, who were the Drudges of him and his People; and partly, because he was conscious to himself that he was slow of Speech, and unfit to deliver such an ungrateful Message, with that Grace and Life, that might so far work upon the King and his Courtiers, as to bring them to a Compliance with the Demands he was to make, though in the Name of the most High God. But though he made

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an halt at first, yet at last he went chearfully (like a good Man) upon God's Errand; and after many Rubs he met with in his way, he happily accomplish'd the Business that God committed to his Management. The greatest Difficulty he met with, was from the Magicians of *Egypt*; who, being assisted by Evil Spirits, Enemies to God and his People, or else having Skill in certain Spells and Charms, or having learned some Tricks of Legerdemain, or being knowing in certain Drugs, which could alter the outward Face of Things; (but 'tis most likely by the first Means) vied Miracles with him, doing as he did in many things, till they were overpower'd by a higher Genius, and a greater Energy, acting in *Moses*, which they themselves were forced to acknowledge, by their own Disability, *Exod. 8. 18.*

I will not spend any time in answering the Calumny that was cast upon *Moses* by some Learned Heathens, Of his being a Magician. For they are confuted by the bare Story; wherein we find, That the Magicians, who withstood him, own'd that there
was

was the Finger of God, that is, his Power, in his Miracles, and more than they could pretend to. If so understood, the Theory of Magick (as perhaps he might, being skilful in all the Learning of the *Egyptians*;) I don't see how this can tend to his Disgrace, seeing he made no use of it, but acted by an higher Principle, the Power of the Holy God; as appears in that he opposed the Magicians, and overcame them even by their own Confession.

The Third Particular to be spoken to, is, the Place where this First Covenant was made. It has two Names in Scripture, *Sinai* and *Horeb*, as appears from *Exod.* 19. compared with *Deut.* 4. and 5, and other Places; whether it had two Tops, one of which was called *Sinai*, and the other *Horeb*, (as Dr. *Lightfoot* and other Learned Men say, when they speak of this Matter) or whether it might be called *Sinai*, from a Word importing Bushes growing there, and *Horeb* from another Word signifying in the Hebrew Driness or Rockiness; whether thus or the other way is not mate-

material. Only the Place is remarkable throughout all Ages for what was done there ; the Giving of the Law, a Thing as considerable as any other Thing that ever happen'd in the World, after a very memorable Deliverance that was afforded the People of God. It has a very honourable Title ascribed to it in holy Scripture, *The Mount of God*. And Learned Men give these two Reasons for it : First, As it was a very great and high Mountain ; as a great Fire is called the Fire of God. Secondly, As it was a Place dignified with the Presence of the Great God. *Moses* did use to feed Sheep upon it, and round about it ; and little did he think, what did afterwards happen, that he and his People should serve God in that very Place, (as God told him) and which was actually verified when the Tabernacle was set up, and the Worship of God appointed in an outward Glorious manner, which rendred that barren and dry Wilderness more honourable than the goodliest Cities in the Word. It was a Place very convenient for the purpose ; because it was at that distance from *Egypt*, that
Moses

Moses and his People had no reason to fear any Molestation from the *Egyptians*, who might still have an hankering mind to do them some Mischief, and if possible to bring them back to their old Slavery, and making Brick again; and besides was a Place very convenient for *Moses* to have intercourse with God. Here he went up and down, according as he received Orders from the most High, whilst the People had a Command to stay below. Some may be apt to look upon this as a Piece of Cunning in *Moses*, and particularly Mr. *Hobbs* in some part of his Works, seems to have a squinting Eye that way, and silyly to insinuate, as if *Moses* would not let the People go up into the Mountain with him, lest they should discover more than he was willing they should know. But what ill Design could he have, under whose Ministry so many good Laws were given to the Jews? Besides, the People fear'd God talking with him in the Mountain, whilst they were below, (as is plain from Scripture it self;) and none of the Jews ever suspected any foul Play, but were verily per-

perswaded, that God spake unto their Fathers by him, and have him still in the highest Veneration. But it is no wonder, that such a Man, as was no great Friend to revealed Religion, should glance at any thing that might tend to the disparagement of those who have endeavoured to recommend it to the World. To this may be added, That there was such Thunderings, Lightnings and Earth-quakes, that the People were afraid to come any nearer the Presence of God than they were. Before I leave this Point, it may be convenient to give five Reasons, why the Law was delivered after this terrible and affrighting manner. And 'tis generally by Learned Men agreed, That it was done the more effectually to work upon their dull and carnal Minds. I will add also, That these Things did betoken a more immediate Presence of God upon the Mount, which is enough to make the very Rocks to quake and tremble. And if the *Israelites* had not so done, they must have been more stupid and hard than the Ground they trod on, nay than Flint and Stone.

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To proceed ; as the Law was given at Mount *Sinai* or *Horeb* , so it was repeated after a very particular manner in the Plains of *Moab* , when they were just upon entring upon the Promised Land, as appears from the first Chapter of *Deuteronomy* to the end : In which that holy Man of God *Moses* , does all that he can to recall to their Memories all the Passages that happened from their first coming out of *Egypt* till that time, and lays before them the several Precepts of the Law, Moral and others, stirring them up with the greatest Fervour and Earnestness out of an holy Zeal, becoming a good Man and Law-giver , who was intimately affected himself with those Rules of Piety which he delivered to others in the Name of God ; stirring them, I say, by all means to remember them, and set themselves to the practice of them, as the only thing which would make them long and happily to enjoy the Conveniences, Pleasures and Delights of that rich and plentiful Country they were going to take possession of. That is a remarkable Place to this purpose, *Deut.* 29. and the 10th Verse,

Ye stand all of you this day before the Lord your God, your Captains of your Tribes, your Elders and your Officers, with all the Men of Israel; your little Ones, your Wives, and the Stranger that is in thy Camp; from the Hewer of Wood to the Drawer of Water: That thou shouldest enter into Covenant with the Lord thy God, and into his Oath, which the Lord thy God maketh with thee this day: And at the 14th Verse, Neither do I with you only make this Covenant, and this Oath; but with him that standeth with us here this day before the Lord our God, and also with him that is not here with us this day.

Here, 'tis plain, that there was a formal Covenant entred into between God and the People of the Jews, themselves, their Wives and Children, as also with their Posterity. The Children entered into it, because their Parents did, and those also who were not yet born, because they may be bound by the Covenants that have been made by their Ancestors. Those who are to come after are, as it were, in Being; because in *the Loyns* of their Parents. Which, by the way, may serve for a very good Answer to the

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grand Objection against Infant-Baptism, which indeed is entring into Covenant with God in and through his Son Jesus Christ. For though Infants have not Reason as yet, nor capable actually to believe, yet being presented by their Parents, and Sureties, who undertake to instruct them in the Terms of the Covenant, and do their endeavours to have them performed; there is no reason, why Infants should be thought utterly incapacited for Baptism, which is the outward Rite of entring into Covenant with God, as Circumcision was in old time.

If this Place had been considered by those who are called Anabaptists, I perswade my self they would not have so soon divided from the National Churches, as they have done; I may add, from all Protestant Churches who retain Baptism received from the Antients. To which I will add, That if God-fathers and God-mothers would more Religiously perform their Duties, in respect of those they stand engaged for, that is to say, endeavour to teach or instruct them, or having them instructed in the Articles

ticles of the Christian Religion, and to act according to the same, and have them confirmed by the Bishop, they would bring the Practice and Orders of the Church into Reputation, and do a great deal to save the Souls of such as they themselves have taken the Charge of. I will not enlarge upon this, because it is foreign to my main Business.

I shall therefore address my self to speak of the Terms or Conditions of this First Covenant, both on God and Man's Part.

I begin with those on the Part of the Jews, who were chiefly, or only concerned in it. For they, as I have shewn, were bound to observe all the Laws of *Moses*, not only Moral, but Ceremonial and Judicial also. For to the Observation of all these they fully consented and agreed without any Reserve: And therefore it is not necessary for me to lay before the Reader a full and complete View of all those Laws, or to write distinctly of them. 'Tis enough to make some general Observations concerning the whole Law, which may be of publick and general Use.

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First, then I observe, That it is a Law suited to the Nature of a Commonwealth, or a Society of People linked together for mutual help and comfort. And hence no notice is taken (as is observed by the Learned *Dr. Barrow*) of any Rule or Precept that relates to a Man himself, as Sobriety and Temperance, which is much commended to us under the Second Covenant. It is made a third Part of the Christian Religion, when it is summ'd up by the Apostle *St. Paul*, *Acts* 2. 13.

Secondly, I observe, That there be many Precepts in the Law of *Moses* which have particular Relation to that People, to the Country they were going to be possessed of, and the Nations that bordered upon them, from whose Customs and Manners they were particularly to be dehorred, lest they should follow them; and which therefore do not concern other Nations: As the Laws concerning Leprosy, abstaining from Meats, and bringing their Sacrifices to the Temple; the Institution also of several Feasts, as the Passover, in remembrance of their Deliverance out of Egypt;

Egypt ; their Feast of Tabernacles, in remembrance of their sojourning in the Wilderness ; their Feast of Pentecost, in remembrance of the giving of the Law. From which, by the way, it may be gathered, That Christian Bishops, or Governors in the Church, may appoint Feasts in remembrance of great Mercies received on certain days ; as the First day of the week in remembrance of Christ's Resurrection ; of *Christmas* day, in memory of Christ's Nativity ; of Whitsuntide, in remembrance of the Descent of the Holy Ghost ; as has been appointed by the Higher Powers both in Church and State, and which ought to be observed with as much Religious Festivity, as the Jews observed their stricter days set apart by the Law of *Moses*. This is not contrary to the holy Apostle St. *Paul*, where he blames the *Galatians*, For observing days and months, times and years, Gal. 3. For it appears plainly, by the scope of the holy Apostle, that they were Times appointed by the Jewish and not the Christian Law ; and were a Shadow of Christ, that is, of Mercies to be received by him,

as appears from *Colossians* the third, where the same Apostle treats of this Subject.

Thirdly, I observe, That the great Design of this Law was, to establish the Worship of the only true God, the Maker of Heaven and Earth, in opposition to the false Worship that had obtained in the World, and had been practised by the *Israelites* themselves in the Land of *Egypt*.

A very noble Design, worthy of a Lawgiver who pretended to be sent of God. And in this the First and Second Covenant entirely agreed.

Fourthly, I observe, That this Worship was of Two sorts : First, inward; Secondly, outward. First, inward; as the Love and Fear of God, Reliance upon his Word, Expectance of all good Things from him, as may be seen by several Passages in the Book of *Deuteronomy*.

This is entirely taken into the Laws of Jesus Christ, the Mediator of the Second Covenant, as appears also by many Places in the New Testament.

Secondly, There was an outward Worship, consisting in offering Sacrifice, by way of Homage or Atone-
ment

ment for Sins committed. Both which are now out of date; because it is a Worship too much corporeal, than to continue under the Gospel; because God would have us worship him in Spirit and in Truth, *John 4.*

Which corporeal Worship was neither accepted of it self, nor commanded, till after the giving of the moral Law. The *Israelites* had fallen to the Worship of the Golden Calf, as may be taken notice of by those that read the History, and is observed by Learned Men upon that Place of *Jeremy*, ver. 22. *For I spake not to your Fathers, nor commanded in the day that I brought them out of the Land of Egypt, concerning Burnt-offerings or Sacrifices:* Which agrees with what we find of this Matter, in the History of it laid down in the 19th Chapter of *Exodus*; where 'tis said they were come to Mount *Sinai*, from the third Verse to the sixth. No mention is made of Sacrifices; nor in the next Chapter, where the moral Law is said to be delivered from the Mouth of God himself; nor in the two next Chapters; nor indeed till they had been some time without that Service, and

till they stood in need of an Atonement to be made for their abominable Sin in worshipping the molten Calf.

And there is no doubt, but that all this Service was typical, and did prefigure the Shedding the precious Blood of Christ, the immaculate Lamb of God; and so in part was understood by the Jews, as is generally concluded by learned Men.

But now, though the offering Sacrifice by way of Atonement was typical, and many Actions belonging to the same purely ceremonial, as the manner of slaying the Beast, or dividing it, and laying the Pieces upon the Altar, and such like; yet there were other things accompanying the same were purely Moral; as confessing Sin, making restitution and satisfaction for Wrongs and Injuries done to their Neighbours, without which no Atonement could be fully made; as may be seen in the sixth Chapter of *Leviticus*, and other Places. Now these being purely of a moral Nature, as the Worship of God in Spirit and Truth is, or the Loving him with all the Heart is, are of eternal

eternal Obligation, in force as well under the Second Covenant as under the First, under the Gospel as well as under the Law : Of which Matter there is more than bare Implications. For our Saviour says, If a Man bring his Gift (that is, his Free-will Offering) to the Altar, and there remember that his Brother had ought against him, (that is, matter of complaint for Wrongs or Injuries received from him) he should first be reconciled to his Brother, (that is, make him amends) and then come and offer his Gift, and then no doubt it should be accepted, St. *Matthew* 5. 23, 24. Which Text is the more remarkable, because our Saviour is enforcing the moral Law upon the Consciences of his Disciples. The Learned Dr. *Lightfoot* shews how all this might be done, and the Man's Gift might receive no prejudice by lying so long before the Altar, till he had made his Peace with his offended Brother. For seeing the Jews were not to offer their Gifts but at some of the great Feasts, at which all People of Age were to be present ; it was no hard matter for this Man, who had brought

brought his Gift to the Altar, to find out his Brother, and make him Satisfaction. Which being done, he might then return with a chearful and glad Heart, as being assured that his Offering would be accepted.

As for Confession of Sin, we have a plain Text of Scripture for it: *Confess your Faults one to another, and pray one for another*, Jam. 5. 16. that is, I suppose, in case of Wrong. More might be said of this matter: But I shall have occasion to inlarge upon it, when I come to consider the Conditions of the Second Covenant.

Fifthly, I observe, That the Worship prescribed by the Law was very Chargeable and Expensive: For seeing it consisted of offering up Beasts, by way of Homage, or by way of Atonement, with Meat and Drink-Offerings annexed to them, it could not be a cheap Service. He that will read the 28th and 29th Chapters of *Numbers*, will be of the same mind. For the Jews were to offer two Lambs every day in the year, the one at Morning and the other at Night, together with their Meat and Drink-Offerings. And this Service was double
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Two Covenants.

on every Sabbath-day. And on great Feasts, the First day of every Month, the Passover, Pentecost, Feasts of Tabernacles, Day of Expiation, it was very much enlarged in the number of Beasts, quantity of the Meat and Drink-offerings to be joyned to them. The Thing being to be plainly read in the forecited Chapter, I will not trouble my self, or the Reader, with the Particulars: But shall in the general tell him, from Dr. *Bright's* Tables, That there were spent in this Service, but in one years time, of living Creatures 1273, Bushels of Meal 112, Pints of Oyl 312, of Wine 2736. This must needs amount to a great Sum in a year: But then it is not to be accounted, how much might be spent by particular Persons to make an Atonement for their Sins and legal Pollutions, which were contracted by so many several ways, that they might as soon become obnoxious again, as they were cleansed. And therefore I must leave this matter to the Judgment of others upon the Reading of the Levitical Law. Add to this, the Charge of the Shew-bread for the eating of the Priests, the First-fruits
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of Corn, of the Threshing-floor and Wine-press, of their Dough, the redeeming of their First-born, the ransom of their Souls, which both poor and rich were obliged to pay, for the Maintenance of the Sanctuary; and lastly, the Tenths of all their Increase, which is far beyond One in Ten (as has been most certainly computed by Learned Men;) I say, put all these together, and it will appear, That the Service of God prescribed by the Law was very chargeable.

Sixthly, I observe, That it was extremely troublesom: For besides that they were bound in many Cases to go far from home to worship, as at the Temple of *Jerusalem* three times a year at the least, the Feast of Passover, Pentecosts, and Tabernacles: So here they were oblig'd to innumerable Cleansings and Purifications, by reason of Pollution unwittingly contracted from things counted unclean under the Law; as may be seen throughout that part of the Law called *Leviticus*. Upon which Account I suppose it was stiled by the Apostles and Elders, met together at *Jerusalem*, (as it is upon Record in the

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15th Chapter of the *Acts*) to consider whether the Gentile Converts were bound to observe all the Niceties of the Mosaick Dispensation (and which was determined in the negative;) I say, it was termed by them, a yoke which neither they nor their Fathers were ever able to bear. And being it was thus troublesom, it was no doubt very difficult (if not impossible) to be performed. And so the Gentile Converts understood it: For when the Apostles and Elders had determined, that they were bound only to observe some necessary Things appointed by the Law of *Moses* (not all Things contained therein) 'tis said, *They rejoiced for the Consolation* that had been given by this favourable (but just) Decree in their behalf. And well they might: For they had much liberty and ease by it, which is very grateful to Men, who were always in a state of Freedom.

I think I have said enough of this Law given to the Jews, seeing it only obliged them as it consisted of Precepts Moral, Ceremonial and Judicial put together. And therefore (as I have said) it was not necessary for me

me to treat distinctly of these Laws. The Learned *Episcopus* has done it very well, by reducing the several Precepts under distinct Heads, or Houses, as he calls them, for the benefit of the Learned. And to him I shall refer the Reader that has a mind to have a distinct View; which indeed is a Thing very desirable.

They are laid down without Order or Coherence in the Books of *Moses*; which, I suppose, in part came to pass, because they were given at several Times; and perhaps it was so ordered, that the Priests and Levites, who were to be the Expounders, might be at some Pains and Labour in opening and explaining them; and that the common People might seek the Law at their Mouth, being not able easily to find it out themselves. Whether this be the reason, that the new Law is laid down much after the same manner, without an exact Method, I will not take upon me to determine. But so it is: And therefore People should apply themselves to their Ministers for the understanding of it.

I have no more to add to the Conditions of the First Covenant, on the part of the Jews.

And therefore I proceed to the Conditions on God's Part. And they were Promises of bestowing all manner of Plenty and Prosperity in the Land of *Canaan*, which they were going to possess. This is so obvious, That no Man of ordinary Sense can miss it, that is conversant in the reading of *Moses* his Law. Now this way of proceeding of God was very proper to the Children of *Israel*, who were just now to be formed into a Commonwealth, and were a worldly and carnal People, and were not capable to be much moved to the obedience of the Law, by Promises of a Spiritual Nature. It was also proper to the way of Worship that was then prescribed, which was mostly corporeal, or bodily, made up chiefly of slaying Beasts, and offering them up in Sacrifice, as may be easily taken notice of by the whole Tenor of the Mosaick Law. I don't say but that they might have some glimpse of Spiritual Things, of a better Country than *Canaan*, to be possessed after this Life,

Life, and of a more durable State of Happiness to be enjoyed in another World. I call this Knowledge but a Glimpse of Light; because it was so, in respect of that which Men have under the Second Covenant. And they might collect something of this Nature from some Expressions of God's Kindness to them and their Forefathers contained in the Law; or rather from some Hints of this matter from the great Men in their Notion of it, who were favoured with many Spiritual Notions; or some Passages in the Prophets, who intimate a Resurrection; or from the Sufferings of good Men, who were not rewarded according to their Deeds in this Life; from whence it was rational to conclude, That they would be rewarded in another according to the Rules and Measures of Justice. And 'tis observable, That those Jews who lived nearer than others to the Times of the Gospel, had stronger Perswasions of a future State than those who lived before them, as may be seen in the History of the *Maccabees*; partly, because they saw themselves exposed to greater Sufferings for their
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Zeal to the Law : And, Secondly, because 'tis probable they had some greater Light than arises from the meer Letter of the Law, by the influences of God's most Holy Spirit. I do not therefore maintain, That the Saints under the Old Testament only looked for Temporal Promises, though it must be confest, that these appear chiefly upon the outward cortex of the Letter. The Jews, at this day, do own a Resurrection from some Texts of the Old Testament. But yet, they say, that it cannot well be proved from any particular Text thereof without the help of Tradition.

This *Manasseh Ben-Israel*, the great Jewish Rabbi, in his time owned to the most Learned *Hugo Grotius*, in a Discourse between them of this Subject. Which Thing *Grotius* himself has set down in one of his Epistles. And most of their Writers so far own, That the Promises of the Law are mostly Temporal as to prefer that to the Gospel ; because, say they, such are stronger motives to Obedience, than they that are Spiritual. But if this were true, then it was a great
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shame for their Forefathers so often to have fallen off from the true Worship of God, and other Duties prescribed by the Law. But by this it appears, That those Temporal Promises which the Jews so much pride themselves in, had no great force to keep them in Obedience. So that in this respect their Law had no greater Virtue than the Gospel, contrary to what they pretend by way of diminution of this, and in honour of the other. It must indeed be confest, That a better Law, namely, that of the Gospel, with all the heavenly Promises thereof, can do but little with Men, though they be assisted also by the Grace of God, if they bring not a willing mind, and be not resolved to live up to the Rules of it: Whence it is that Christians that have such precious Promises to encourage Obedience, fall so far short of their Duty. But the Fault is not in the Gospel, but in them to whom it has been revealed, and yet suffer themselves to be blinded by the God of this World, so that they cannot see their Duty, though plain enough before them.

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The next Thing to be spoken to, is, the Manner how this First Covenant was confirmed. And that was, by the Blood of Beasts : So the excellent Author of the Epistle to the *Hebrews* expressly says, Chapter the 9th, Verse the 19th, *For when Moses had spoken every Precept to all the People according to the Law, he took the Blood of Calves, and of Goats, with Water and scarlet Wool, and Hysop, and sprinkled both the Book, and all the People, saying, This is the Blood of the Testament which God hath enjoyned unto you.* Expositors generally agree, that our holy Apostle in this Text has respect to that of *Exodus* the 24th and 8th, which is almost in the same Words, and consequently must have relation to this Matter : And so do the Translators of our Bible, as may be seen by the Margin, in which we are directed to the forecited Place. Where these very Words are to be read. *Then Moses took the Blood, and sprinkled it on the People, and said, Behold, the Book of the Covenant which the Lord hath made with you concerning these Words ;* that is to say, the several Commandments which he had then read out of

the Book. But then it is observable, That here is no mention made, what Blood it was, Whether of Calves, or Goats, or Lamb; neither of Water, or scarlet Wools, or Hyfop, which the holy Apostle fays were made use of in that Bufinefs. And therefore Expositors upon this Text to the *Hebrews* enquired, how the holy Apostle came to make mention of Water, mingled with the Blood, and of scarlet Wool, and of Hyfop. And 'tis generally agreed amongst them, that he collected this from other Places of holy Scripture; and the neceffity of the thing. For it appears from divers Places of the old Law, particularly *Levit. 4. 23, 24. Levit. 9. 3. Levit. 16. 15.* That Goats used to be flain for a Sin-offering. And 'tis probable, That as they offered Peace-offerings, fo also Sin or Trespafs-offerings, which sometimes were joyned together, as appears from the forecited 9th Chapter of *Leviticus* and the 3d Verfe. And as for Water, that used to be mingled with the Blood in Sacrifices, as appears from *Levit. 14. 49, 50.* And 'tis hardly conceivable, how the Blood could be well sprinkled upon the People

ple at a distance, unless it were mingled with Water, because Blood will congeal and grow thick. Thirdly, As to scarlet Wool, that was made use of also in some Cases, as appears from the forecited Text in *Leviticus*, and was very fit to drink up the Blood and Water which was to be sprinkled.

And the like may be said of Hysop; that without a Bunch of that, or some such thing, the Blood and Water could not well be sprinkled upon the People. And that it was made use of in cases of Cleansing and Purification, appears from that Expression of penitent *David*, *Purge me with Hysop, and I shall be cleansed; wash me, and I shall be whiter than Snow*, *Psal.* 51.

7. And the Usefulness for the sprinkling of Blood from *Exod.* 12. 22. *You shall take a bunch of Hysop, and dip it in the blood that is in the bason; and strike the Lintel and the two side Posts, with the blood, and so forth.* To go on with the Explication of other things in the forecited Text; how it can be said, That *Moses* sprinkled all the People with Blood, seeing they were so great a Multitude, that 'tis hardly conceivable how it could

reach them all. *Gomarus* understands it of a great part of the People: And it must be confest, That All sometimes in holy Scripture is no more than Many. But *Grotius* says, He sprinkled all the People, because he sprinkled those who stood next, and represented the rest, as Proxies, or the like. Others say, That the sprinkled all the People, because of Twelve Pillars which were set up to represent the Twelve Tribes, as it is at the 4th Verse of the 24th Chapter of *Exodus*; as God was represented by the Altar contracting or making a Covenant with them. Any of these Expositions is enough to satisfy any Scruple that may arise concerning this matter. A third Question, How it can be said, that *Moses* sprinkled the Book, when there is no such thing to be found in the forecited Text of *Exodus*. Expositors answer this Doubt several ways: Some think that the Author of the Epistle to the *Hebrews* had a particular Inspiration concerning it: But I question whether the Apostle came to his Knowledge this way, in a thing of so small a moment as this Circumstance. Others say,
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That he had it by Tradition : But this is rejected by *Estius*, a learned Romanist, no Enemy to Traditions for the main, which are so much own'd by his Church. And therefore he proceeds another way to make it out: For, he says, it may be well conceived, that *Moses* sprinkled the Book of the Covenant, as well as the People, who were bound by it; because those things, to which they were obliged by virtue of that Covenant, were contained in it. But I like the Exposition of the Learned *Grotius*, who reads the Words without the Conjunction: *For when Moses had spoken every thing according to the Law, taking the blood of Bulls and Goats, with Water, and scarlet Wool, and Hyssop, and the Book, he sprinkled all the People.* He supposes an Insertion of the Conjunction *et* in the Original, by the Error of the Scribe who copied it. But I leave it to the Reader to chuse, which of these Expositions he pleases. And it was not altogether unnecessary to have insisted thus long upon this Text, because it thereby appears, that in order to understand the Scripture, it is requisite to com-

pare one Place with another. For so we find the holy Apostle did, in his reading of the Old Testament : For in this very Text, upon which I have insisted so long, to concert it with that which answers to it in the Book of *Exodus*, 'tis plain he followed this Method. He collected from other Places of *Leviticus* and *Exodus*, That *Moses* made use of Water, scarlet Wool and Hyfop, in sprinkling of Blood, because such things were prescribed in Cleansings and Purifications. But to come to the main Business that at present lies before us; 'tis very plain, That the first Covenant was confirmed or ratified by the Blood of Beasts, as appears from this Text of our holy Apostle, compared with the Place that answers to it in the Old Testament, for a more full understanding of it. And this is according to the Custom of most Nations of old. Whence, in Latin, to make a Covenant is expressed by *ferire fœdus, & percutere fœdus*, to strike a Covenant; because when they made a Covenant, they killed a Beast, and used such kind of Imprecations, Let *Jupiter* (he was their Supreme God) strike

strike me as I do this Hog, or Bullock, if I prove a Violator of any part of this Covenant that I have now entered into. And they usually divided the Beast into two Pieces, laying one part on one side of the way, and the other on the other, and so passed between them; as appears from a Text in the Prophet *Jeremy* 34. 18. *I will give the Men that have transgressed my Covenant, which have not performed the Words of the Covenant which they had made before me, when they cut the Calf in twain, and passed between the Parts thereof.* In which there is more than a bare intimation of this Custom, to divide the Beast into two Parts, and passing between them, when they made a Covenant with one another in the Name of God. And the like we read *Genesis* 15. 9. and onwards. And the Learned *Grotius* upon this Text produces some such Instances out of Heathen Authors, which it may not be amiss to mention, for the giving more light to this matter. "The *Molossians* (says he) confirmed their Oaths which they had mutually taken, by Oxen divided into two parts, or pieces. *Livy* has it thus,
in

in his 29th Book; "The Head of a
 "Bitch is cut off, and one part is put
 "on the right hand of the way, and
 "the other on the left, and the armed
 "Troops are let through this divided
 "Sacrifice. *Plutarch* in his *Roman*
Questions says, "That the publick
 "Custom of Expiation amongst the
 "*Bæotians* was to pass through the
 "parts of a Dog that was cut in two.
 Which Custom this learned Man sup-
 poses they learned of the *Phanicians*,
 from whom they were descended. It
 is needless to say any more concer-
 ning this matter.

I pass therefore to the last Thing
 I was to speak to; The Duration of
 this First Covenant.

I remember I supposed that it was
 not to last for ever, but till all things
 prefigured and typified by it should
 be fulfilled; or till there was a neces-
 sity for the bringing in of a better
 Covenant.

Here we have the Jews very much
 against us: For they will not treat
 of any other Law or Covenant but
 the Law of *Moses*, and the Cove-
 nant made under his Ministry, be-
 tween God and their Fore-fathers.
 They

They vehemently contend that it was to last for ever, that there was to be no Dispensation, much less any Abrogation of it. And therefore they detest the Name of Christ, because (as they pretend) he annulled the Law of *Moses*; and hate Christians as bad as bad can be, because we do not observe these Ritual and Ceremonial Laws, which they think themselves obliged to do. But that the Law of *Moses* was not perpetually Obligatory even to the Jews themselves, appears from God's saying, That he would make a new Covenant different from the former, made immediately after their coming out of *Egypt*, *Jerem.* 31. 31. The bringing in of a new Covenant supposes the ceasing of the old. But, say they, the new Covenant was not contrary to the old. Neither do we say any otherwise, if we be rightly understood. We pretend a diversity or difference, not a plain contrariety. And if they alledge, as they do, that the new Covenant was chiefly to inforce the old; it may be answered, that what they say in this matter is but *gratis dictum*, and precariously asserted, and we ought to have

have better proof than their bare word for it. They indeed do say, That the Messias was to bring in a new Law, but for the greater Exaltation of the old; that it should be performed with the greater Pomp and State than formerly, their Feasts and Sacrifices on those days should be more August than before. But how do they prove this? And the bare mention of a new Covenant confutes their groundless Allegations. If the Law to be added or brought in be a new one, it ought not to be of the same Nature with the other, or inforce the Obligation of it, or increase the Pomp and Grandure of it, as they pretend.

But they Object, That the Law of *Moses* is said precisely in Scripture to be Everlasting: To which purpose they cite the Words of the Prophet *Esay*, Chapter 24. 9. where the holy God complains of the Jews, That they had broken the everlasting Covenant that was made between him and them, no doubt under the Mediation of *Moses*.

To

To this I answer; First, That the Hebrew word for Everlasting, does not always signify Eternity, in strictness of speaking, but a time of length, though determinate: As when a Servant that would not go out Free when he might, that is, at the end of Seven years, is threat'ned to serve for ever, that is, till the year of Jubilee, which perhaps might be as long as he lived, and perhaps not. This the Jews cannot but own themselves. Secondly, I answer, That the First Covenant was to be everlasting, as to some part of it, which concerned the Worship of the only true God, in opposition to all other. Neither have we Christians ever said any thing to the contrary. And 'tis notorious, that we Christians worship the same true God, the Maker of Heaven and Earth, that they do: We have set up no other in opposition to him, knowing that it ought not to be according to the Tenor of the First and Second Commandments, which we also think are of eternal Obligation. But then as for other Laws, or Parts of that Law given by *Moses*, it appears by the Nature of them, that they were
not

not designed to be always Obligatory to the Jews, much less to all other People ; as when they were bound to repair three times in a year to their Temple, and there offer up their Sacrifices. Now if the People of all Nations were bound to come and worship there so many times in the year, it was not possible to be performed, because some of them lived at such a distance as would take up more time than a year comes to ; but I say a great deal more : Besides, That this typical Worship did depend upon the standing of their Temple, both as to the Priests that were to offer, and the Sacrifices that were to be offered. And 'tis now above 1600 years since it has been demolished, and razed to the Ground ; so that there can be no Service performed therein. Which to me is a plainer proof, that the Obligation to the First Covenant is wholly ceased. For surely their Polity would have been restored, and their Temple rebuilt before this time, if it were the Will of God that kind of Worship were to be everlasting, and that the Jews and all other Nations of the World were obliged to observe it.

The

The Jews indeed foolishly expect the rebuilding and restoring of the said Temple, by the coming of the Messias. But where be the Grounds for this Conceit? 'Tis much they can assign no time for it, if it is to be done. Would the Prophets say nothing of this Matter? And 'tis much if there be a total Silence about it. But verily if we had the Prophets, and their Writings, we shall find that the Messias is come already; as appears from the Weeks of *Daniel*, Chapter the 9th, but more clearly from the Prophet *Haggai*, 2. 7, 8. more clearly yet from *Malachi* 3. 1. From whence 'tis as plain as the Sun at Noon-day, That the Messias should come whilst the second Temple stood, and consequently that he is already come, because that Temple is long ago destroy'd. I might say a great deal more of this matter: But I shall chuse rather to refer my Reader to what that very Learned and Worthy Person the Bishop of *Bath and Wells* has said of it, in his third Part of the Demonstration of the *Messias*. I was glad to find that my Notions jumped so well with those of the forementioned Excellent Person,

Person, who is so well versed in matters of this Nature, as is generally agreed by the Learned part of Men. For I had penned what is here offered to the World long before I had seen or heard any thing of my Lord's Book. And as yet I have not seen it, and know no more of it than what is to be learned by the Account that is given of it in the Works of the Learned, which came to my hands by chance, and by which I perceive that many more things concerning this Subject may be seen.

I have now said what I thought needful concerning the Nature of the First Covenant.

And the general use that I shall make of it is this, That we be thankful to God that has free'd us from the drudgery of Ceremonies, and obliged us only to the observation of that which is purely Moral; or if to any thing that is not so directly, it is but in an instance or two; that is to say, of Baptism, and the Lord's Supper; things few and easy, which may be thought to be of positive Institution.

Ha-

Having finished what I had to say of the First Covenant, I come to speak to the Second.

And for our more orderly proceeding, I think it best to lay down the definition or description of it, as I did at first, that the Reader may take a full view of it; and then I shall consider the several Parts of which it consists, for the opening and explaining of it, as I did before with the First Covenant. Which proceeding, I hope, has fully satisfied the Judicious Reader.

The Second Covenant then is as follows.

That which was made not only with the Jews (as the other was) but with the People of all Nations and Languages, under the Mediation of a far greater Person than *Moses*, namely, of Jesus Christ, the Son of God; upon the Conditions of Faith and Repentance on Man's Part; and on God's Part, That he would pardon past Sins, and according to his many repeated Promises made to the Fathers by the Prophets, would bestow his Holy Spirit upon Men, by which means they should be enabled to lead

a new Life, according to the terms of the Gospel ; which if they performed, then he would bestow a better Country upon them than that of *Canaan*, namely, of Heaven, where they should enjoy all possible Glory and Happiness with the holy Jesus to all Eternity ; who confirmed this Covenant with his own Blood, and therefore 'tis to be reputed Everlasting.

It was necessary for me to propose this again to the Reader's View before I take it in pieces, because it was laid down a great many Pages off, and might have been forgotten by a Person of good Memory.

I come now to examin it Piece by Piece, for the farther Satisfaction of my self and the Reader.

It was given and made with all People, as appears from the Tenor of all the New Testament, the Writings of the Evangelists, and the Epistles of *St. Paul*, and the rest of the Apostles. Whereas the First Covenant only extended to the Jews, the Second reached all People. So Jesus, after his Resurrection, commanded his Apostles to *go into all Nations, baptizing them in the Name of the Father,*
and

and of the Son, and of the Holy Ghost, teaching to observe whatsoever I have commanded you, St. Matthew 28. and the two last Verses. Much the same is spoken by our Lord, St. Mark the last Chapter, Verse 15. Go ye into all the World, and preach the Gospel to every Creature. And he says to his Disciples, That Repentance and Remission of Sins should be preached to all Nations, beginning at Jerusalem, St. Luke 24. 47. In which Text is laid down the Duty of the Apostles to preach, and thereby to bring all People into the terms of the Covenant, both on the part of God and Man; on Man's part, That he should repent; on God's, That he would remit or pardon their former Sins. To which if they joined Faith in his Name, which no doubt he mentioned the same time, as appears by the Account we have of this matter by St. Matthew, That they should baptize in his Name, they were then in a state of Salvation.

A great deal to this St. Paul says, *That the grace of God hath appeared to all Men, Titus 2. 13. that is to say, It had appeared to Gentiles as well as Jews, and would be certainly made*

known to all Men, in strictness of speaking, in God's good time. It was first made known to the Jews in the Person of our blessed Lord himself, and then by his holy Apostles, and then to every Nation as they were ordered or appointed by the Spirit, or as they had the opportunity of travelling; as we read in the *Acts*. By which we are plainly given to understand, That several Heathen Nations were converted to the Christian Faith by their Preaching. And it appears by Ecclesiastical History, That within an Age or two the Gospel was propagated over the greatest part of the then Roman Empire, which extended as far almost as all the known parts of the World. And since that it has overspread the Face of the whole Earth; there being now scarce any Nation in which, or near which, the Christian Religion is not profest. So that God has made good his Promise to his Son, *Ask of me, and I shall give thee the Hea-then for thine Inheritance, and the utmost parts of the Earth for thy Possession,* Psal. 2. 8. This could not be done at once, but by degrees, as we perceive by the event. It was but in the

the time of our great Grand-fathers that most of the new-found World was discovered, and since that more of it has been planted and peopled by Colonies from these Parts ; by whose means the Gospel of Christ may be effectually made known to the poor Natives, who were altogether Strangers to it, *lying in darkness and the shadow of death*, as was the Case of the Gentiles in St. Paul's time.

And it even glads my heart to think, That in *England* now is erected a Corporation for the propagating of the Gospel in our Plantations, who take care to employ Divines to make known the glad-tidings of Salvation to those poor Creatures, who knew nothing of it. A Design worthy of a Protestant Prince, and which I don't question but will be carried on in the Reign of a Princess, that in nothing comes behind any of her most glorious Predecessors, for her Zeal to the Glory of God, and the Advancement of Religion throughout her whole Dominions. I must confess, I did almost envy the Glory the *Romanists* had justly gotten with all good Men, for their pains and diligence in preaching

the Gospel to the *Indians* and other Idolatrous Nations, and did heartily wish that some such thing had been attempted amongst us. For I do think that it is to their great Commendation in the main, that they were so much concerned for the Conversion of the Heathen to the Faith of Christ: Because the Design, so far as outwardly appears, was good; and 'tis not for us to pronounce peremptorily, that they acted out of vain Glory, or other bad Motives; and though they might spread some false Opinions in the minds of Men, yet they did instil all the fundamental Articles of the Christian Faith into them; by which means those People would become the People of God, and be made Partakers of eternal Salvation. And it might please God to have that influence upon the minds of those People, being for the main right in their Notions, that they might not be mortally hurt by the Poyson of those particular Opinions which are proper to the Church of *Rome*, and which they most have imbibed together with the Truth. It may be, by the good Providence of God,

God, the Wheat sown might not be choaked by the Tares, but might happily overtop it, and grow to maturity. But as I was saying, the *Romanists* cannot now pretend to the sole Glory of converting Infidels in their *Collegium de propagandâ Fide*; since the setting up of the Honourable and Religious Society amongst us *ad propagandum Evangelium*, for the propagating of the Gospel. And I heartily pray God to bless the Designs of those that send, and of those that are sent, upon so noble an Errand. And let me intreat the latter, (my Brethren of the Clergy) that they take this great Work upon them more for the honour of their great Master they serve, our Lord Jesus Christ, and for the good of Souls, than out of the prospect of Wages, much less for filthy Lucre's sake. And that they would demean themselves with that Gravity, Temper and Sobriety, in all their Actions, and with that holy Fire of Devotion, as may stir up the Hearts and Affections of those poor ignorant People with whom they have to do, to embrace the Christian Religion in the Purity thereof. For such

are more easily wrought upon by innocency of Life than by dint of Reason or Argument. I hope the Reader will pardon this Digression.

And to return this Dealing of the great God with Sons of Men, I mean his making a Covenant with them, as worthy of God, and agreeable to his Attributes. For, as *St. Paul* argues upon this Subject, or that which is much of this Nature, is, *Is he the God of the Jews only, and not of the Gentiles?* Rom. 2. *Yes, doubtless, of the Gentiles also.* And if so, then it will follow, that it was becoming of his Goodness to impart the knowledge of himself to them, and by that means to bring them into the way of Salvation, as we know for certain he has done. If it be objected here, How it came to pass, that the Almighty seemed to take no notice of the Gentile World so long, and to confine his especial kindness to the Jews? I answer,

First, That God is a free Agent, and though good and merciful, yet he is not bound to shew kindness to all alike; especially as to some things, which he hath resolved to appropriate

priate to one People more than another, especially for some time.

Secondly, That God has appointed a time for the bringing about his great Designs and Purposes. And when this time is fully run out, they assuredly come to pass. Thus he did not give any particular Nation a written Law till the World was 2000 years old, or more, (as we know for certain.) And he delay'd the new Law, till 2000 years after. So, *when the fullness of the time was come, God sent forth his Son made of a Woman, made under the Law, to redeem them that were under the Law, Gal. 4. 4, 5.*

Thirdly, God brings the World to perfection by degrees. He tryed to do it by the Law, with the Jews; with the People before the Law, by Conference and Reason, which he had set as in their Souls. When he found that these Two ways would not do with Men, then he made use of the Third; which was, to send his own Son into the World to discover his Will, and to dye for Sin, that he might abolish Sin. It appears by *St. Paul's Epistle to the Galatians, That the Law of Moses was a Pedagogy*

gogy in order to fit us for an higher and a better Law. It lay'd down as it were the first Elements or Rudiments, which being well learned opened a way for a System of greater things to be ushered to the World by Christ and his Apostles. These things are more than intimated in the holy Scriptures, and with these all sober and judicious Enquirers will be (as in reason they should) content and satisfied. And if these will not do, then I must refer it to the Will of God, who doth whatsoever pleaseth him, both in Heaven and Earth, and yet all things justly, because he is Debter to no Man. And it doth not become us to enquire into the Reasons of his secret Will. Things revealed belong to us, and our Children, as *Moses* tells the *Israelites*, both with great Piety and Prudence; after he had made known the whole Contents of God's Law, *Deut. 39. 27.*

I have shewn how God made the Second Covenant with all People, and that under the Mediation of Jesus Christ.

Now

Now as I have shewn how fit a Person *Moses* was for his Office of Mediator between God and the People of the Jews ; so I am here to make out, according to my Promise, that Jesus Christ was no less fit to be a Mediator of the Second Covenant made not only with the Jews, but all other Nations. And this I shall do by giving a brief Account of his Birth, holy Life and Death, as it is lay'd down in the New Testament. I propose to do it briefly, because to do it at length would make a whole Volume of it self, and has been done better already by Bishop *Taylor*, and others ; And because hereby I should be too much diverted from my main Design, which is to lay down the Nature of the Second Covenant, as it is set forth in the Writings of the New Testament.

*The Life of our blessed Lord and
Saviour Jesus Christ.*

It is to be know then, That Jesus Christ was not only a Servant (as *Moses* was) but a Son, the Son of the most High

High God in Two respects. First, By eternal Generation ; having a Being from his Father from all Eternity, before the making of the World, *St. John* Chap. 1. Ver. 1, 2. *Hebrews* Chap. 1. Ver. 1, 2. Secondly, In being born of the pure and spotless Virgin *Mary*, as appears from *St. Matthew* the 1st, and *St. Luke* the 1st, which is purely Miraculous. In which he far outstrips *Moses*, though in his Birth there was something more than ordinary, as I took notice whilst I was treating of his Life. It doth not become us to enquire into this matter, any further than holy Scripture gives us Light into it: Sufficient 'tis for us, That it is so positively declared therein, that his Mother knew no Man, but was found with Child by the Holy Ghost, according as it had been declared by the Angel *Gabriel*, who was sent to the blessed Virgin Mother, that she might know what would befall her, *St. Matthew* the 1st, and *St. Luke* the 1st. As soon as he was born, he run much the same Fortune with *Moses*. For as he was in danger to be slain as soon as he was born, by the Cruelty of *Pharaoh* King of *Egypt* ; so was the harm.

harmless Infant Jesus, through the Cruelty of *Herod*, the Usurper of the Jewish Kingdom; who had ordered all the male Children of two years old and under to be slain in *Bethlehem* of *Judah*, where he was born, and in all the Coasts thereof, that he might make sure work of it, *St. Matthew* 2. This the faithless Tyrant did, that he might prevent Jesus from ascending his Throne; of which indeed there was no fear, because his Kingdom was not of this World. But he escaped the Butchery of this cruel and bloody-minded Prince, his Mother and reputed Father, being warned of God in a Dream, that they should flee with their Son into *Egypt*; into that very Country out of which *Moses* before, being come to years of Manhood, was forced to fly for the Safety of his Life. So that there was a very great resemblance between *Moses* and *Christ*, by reason of their Afflictions which begun theirs, and which portended them to be designed for very great Purposes. There is now no doubt but that a Person born after that extraordinary manner that Jesus Christ was, should prove an extraordinary

dinary Person for intellectual and moral Vertues or Graces, Knowledg and Wisdom in Divine Matters, and Promptitude and Diligence to do the Will of God, his heavenly Father, which he was sent into the World to execute and perform. And the History of his Life bears Witness to this, That at the Age of Twelve years he was able to dispute with the Doctors, that all Men marvelled at his Understanding, *St. Luke* the 6th, from the 42 to the 47 Verse. And after this Rate he went on, as appears by what is upon Record in the New Testament. He did not shew himself fully till he entred upon his Ministerial Office, which was not till he was full 30 years old. In which he was an Observer of the Law of his heavenly Father given by *Moses*, in which was enjoyned, That no Man, Priest or Levite, should enter upon the immediate Service of God, till he was fitted for it by that number of years. And when he had so done, he went up and down to preach, and to do good, if possible, to turn Men to Repentance. And as he went about preaching, so he healed them of their Sicknesses

nesses and Diseases of Body, and, in that Sense also, rescuing them from the power of the Devil.

And as *Moses* was Famous for Miracles in the sight of the *Egyptians*, so was our blessed Jesus remarkable for such things ; for all the People of the Jews, who were more foolishly set against him, than *Pharaoh* King of *Egypt* and his People were against *Moses* his Forerunner in the Office of a Prophet. And in this our Jesus was more happy, in that he never employed his power to the Destruction of any one single Person in his Life, as *Moses* did, whose Miracles were of a punishing Nature, for the most part, tending to the Destruction of Men, as may be seen by the Plagues brought upon the Magicians, and those that abetted them ; and by the Punishments he inflicted upon his Rebellious Country-men in the Wilderness, particularly in the Business of *Korah*, *Dathan*, *Abiram*, and their Accomplices. So that what *St. John* says, Chapter the 1st, and the 17th Verse, of another matter perhaps, (which I shall have occasion to speak to,) *The Law was given by Moses, but Grace and Truth*
came

came by Jesus Christ, is true also, That he was mild and gentle in his Dealings with Men. It was not indeed to the disparagement of *Moses*, that he was forced sometimes to be an Executioner of Men under God; but then one would not chuse to be so employ'd if he could help it. And we know that *David* was not accepted to be a Builder of the Temple, a Work fit for a Man of Peace, because he had been a Shedder of Blood, as he was told by a Message from God himself. All the sharpness and severity that appeared in the Life of Christ, was only in reproving Pharisaism and Hypocrisy, which extreamly abounded in the Jewish Nation, and in reproving other notorious Crimes of which they were guilty. And this was one great part of his Errand, that he was sent into the World for, and which he faithfully performed, as may be seen in all the Evangelists. He regarded not the Persons of Men, but told them the Truth plainly; which some of his Enemies acknowledged to collogue with him, that they might draw him into a Snare, *Matthew 22. 18.* But it was to their own

own shame that they minded him nor his reproofs no more.

Instead of this, they loaded him with virulent Reproaches, which had no Colour, and at last had him put to an ignominious and shameful Death, *even the Death of the Cross*, the punishment of the most notorious Rogues and Malefactors amongst the *Romans*, as if he not been fit to live upon the Face of God's Earth. Now in all this, our blessed Lord and Saviour had an opportunity of shewing his most Divine Spirit and Temper. For he did not pray against his Enemies, but for them, *Luke 23.34*. And when he was risen from the Dead, he gave Commandment to his Apostles and Disciples to preach Repentance, and the Forgiveness of that very Sin those unworthy People had been guilty of in crucifying him, without any ground, nay, the least shadow of Reason. *Moses* indeed interceded with God to the Ruin of his Enemies, that he should not accept their Offering; that is to say, not pardon their Sin of Rebellion, *Num. 16*. In which he shewed something of a natural Man's Temper, inclinable to Revenge. But

as our Saviour gave Rules against this, so he entirely practis'd it himself; and so manifested the Excellency, and I may say the Divinity of his Person. I might have said a great deal more of our Honoured Lord: But this is enough to shew, that he was very well fitted for the Office of a Mediator between God and Man.

And this brings me to the Third thing I am to speak to, The Conditions of the Second Covenant.

And they are of Two sorts: First, In respect of Men. Secondly, In respect of God.

First, In respect of Men; that is sum'd up in Two things, Faith and Repentance: So *St. Mark* sums up this matter, *Repent ye, and believe the Gospel*, Chap. 1. Ver. 15. *St. Paul* also, that was made choice of particularly by our Lord Jesus Christ, to make known this Second Covenant, gives this Account of his Ministry, That in it he testified Repentance towards God, and Faith towards our Lord Jesus Christ, *Acts* 20. 21. A very proper way of Proceeding. For here was all the Law, or Laws that were given.

given. Because 'tis here to be considered, That Men had broken the Terms of the Covenant, the Jews, the Law of *Moses*: In which Case Repentance was necessary. And here was to be a new Mediator; and therefore Faith in his Name, that is, of Jesus Christ, was requisite also. So that in some Sense it may be said, That the Gospel Covenant does not at First strictly require Works branched out into so many Particulars, as the Law given by *Moses* did; but is content to call for Faith in Christ, and Sorrow for Sin; unless these be called Works, as indeed they may be. And from these, other things will naturally follow, though not at first named, nor mentioned by Christ, or his Apostles.

I must speak a little more largely of these Two things, Faith and Repentance, because so much required under the Gospel.

I will not here enter into a fruitless Enquiry, which of them is first in Order of Nature, as (I think) some have done, and therein spent a great deal of time to very little purpose. For they ought to be joyned together,

and which soever of them is first, the other is to follow after.

I shall begin with Faith, as I have before placed it. And here I must acquaint my Reader in the First place, what Faith is.

Now it is to be noted, That Faith is a word of very Equivocal Signification, and denotes several things in holy Scripture.

Here I take it for that particular Grace which engages us to look upon Christ as the true Messias, and Saviour of those who will believe upon him. We know the Jews looked for such an one, and it may be other Nations also, being moved by some Discourses of the Jews, or some Tradition from their Forefathers. For he is stiled, *The desire of all Nations*, Haggai 2. 5. Whence the *Samaritan Woman*, in her Discourse with our Saviour, says, *Howbeit when Moses cometh, he will teach us all things*, St. John 4. 25. And lo he did come at the time appointed, and preached up Belief in his Name. Now what was this Belief, but a Persuasion that he was that mighty Saviour that was to be sent into the World, whom the Prophets had foretold,

told, and made the Nation big with the Expectation of him? *St. Peter* says, in his Sermon to the Jews, which he made by occasion of the Holy Ghost's miraculous Descent upon them; *Let all the house of Israel know assuredly, that God had made that same Jesus, whom they had crucified, both Lord and Christ.* And that they were to expect Remission of Sins upon their Repentance in and through him wholly, *Acts 2. 36, 37.* So also in another Sermon made to the Jews, he propounds Christ to them, as for that by whom only Salvation was to be obtained, *Acts 4. 12.* *St. Paul* also, in opposition to the Jews, who thought to be saved by the Law of Works given by *Moses*, advances this, That it was enough to believe in the Name of Christ, and to confess him with the Mouth, *Rom. 10. 9, 10.* That is to say, a Man thereby was put into a state of Justification and Salvation: So that if he died, the very next moment he should be received into the Arms of Mercy.

Not that this was to take him off from obedience to the Laws of the holy Jesus afterwards, (for he was not :) But it is one thing to be entred

into a state of Salvation, and another to be continued in it; which is, by Perseverance in well-doing. Which is so much required even by Jesus Christ himself, as may be seen by the Tenor of his Sermons and Discourses made to his Disciples, (as they are upon Record in the New Testament) as also by those many excellent Lessons of Holiness and Righteousness, which are to be found in the Writings of *St. Paul*, who so much crys up Faith in opposition to the Works of the Law.

What I have said upon this Subject, I think, is plain and clear, and will satisfy the moderate who have treated of the First and Second Covenants; and of Faith and good Works.

I have as near as I could, expressed the Sense of holy Scripture concerning these Matters, and have, as much as I could, avoided clashing with Learned Men who have treated of them.

What remains to be spoken to more will be handled in some of the Particulars that follow.

Before I leave this Subject, I must take notice, that as the Jews were stumbled at this Doctrine of Faith, so
also

also some of the Learned Gentiles laughed at it as a foolish thing ; as particularly *Celsus* the Epicurean in *Origen*, That Men should believe, and so be saved. Here they foolishly conceited, that Men were not to seek for Grounds of their Belief, which was quite false. For Christ did not enjoin any one to believe upon him without very sufficient Grounds, as of his Miracles, which he wrought by the Power of his heavenly Father. As he told the Jews, *If ye believe not me, believe the works* ; that is to say, believe upon me for the very Works sake, *St. John 10.38*. And when his Apostles preached up Faith in his Name, they gave good reason why those to whom they preached should believe, by such great and miraculous Works as were done by their Lord and Master before them. Neither was it a *Ψιλλή wisis*, (as the Heathen represented it) an airy and ineffectual Belief, but such as was naturally enough productive of good Works, if so good Seed was not choaked by the carnal Lusts of Men. Which thing did appear manifestly in the honest and godly Lives of the Primitive Christians, who then in the Judgment

of their Enemies were exemplary for their Piety towards God, and love to all Men. As *Tertullian* brings in an Heathen saying of a particular Christian, *Bonus Vir Caius Sejus; tantum Christianus*. It seems they had nothing to find fault with in Christians, but only that they were so. But this makes for the Commendation of their Religion, I may say of their Faith, (because that is the Subject I am upon) because it produces so good Fruits as were notorious to the observation of those very Men who were contrary-minded, and upon that only Account thought it their duty to be their mortal Enemies.

Having done with Faith, I proceed to speak of Repentance to be performed on Man's Part: A thing that fell in naturally with this Subject. For seeing Man had broken the Terms of the First Covenant, he was to do something in order to make God his Friend, whom he had provoked by his disobedience. And what so natural as to repent of it? I have shewn how this was one of the Conditions required both by our Saviour himself, and by his Apostles, who had Com-
mission

mission to preach in his Name, not only to the Jews, but to all Nations.

Now Repentance, in the Sense of holy Scripture, especially of the New Testament, is *μετάνοια*, that is to say, a change of mind from bad to good.

Here, as I have said, it is to be considered, that there was a breach of Laws; in the Jews, of *Moses* his Law; in the Gentiles, of the natural Law ingrafted in their minds by the Author of their Being, or made known by Tradition from their Forefathers. And this makes God's proceeding to appear very proper and necessary. When he gave the Jews a Law, that which was to be done was to call for obedience. When this Law was broken (as it was most notoriously by those very People, to whom it was given) he was to call for Repentance, that is to say, a change of mind.

I shall here a little enlarge upon it, as I find it opened and explained in holy Scripture.

And First, here offers it self a sorrowful Confession of former Misdoings, both to God and Man.

First,

A Discourse of the

First, To God, as he was chiefly and principally offended by the breach of his Laws.

Secondly, To Man, in case of offence or wrong done to him.

I have shewn that this was prescribed Men in the Law of *Moses*: And there was a Form of Confession prescribed to the Jews, which they were to repeat over the Head of the Beast that was to be slain by way of Atonement for their Sin. We do not find the very Words lay'd down in any Text of the Law, but it has been given us by learned Men out of the Writings of their Rabbies and Doctors. This I have shewn was Moral: And appears so, because 'tis taken into the New Testament, as appears by several Passages that I have cited already.

Secondly, There is Restitution and Satisfaction to be made to the Parties who have been injured by us, either in Word or Deed. A necessary Condition of pardon under the Second Covenant as well as of the old. For though Christ has shed his most precious Blood to make an Atonement and Propitiation for Sin, which was typi-

typified in the old Law, yet the overture of it is not applied to us, but upon the Condition of undoing what we have done amiss, and making amends for it, to the best of our Power. For it is not to be supposed that Christ came into the World to encourage Injustice, or down-right Knavery; which perhaps might be objected by the Enemies of our Religion, if Men were taken off from Restitution. Besides, other things that may be here said, Christ encouraged this in the Person of *Zaccheus* a Publican, who 'tis very like had been an Extortioner or an unjust Person (as commonly such People are.) For when he had made a Protestation, That he would restore four-fold to any one that he had wronged, and moreover give half of the rest of his Goods to the Poor; then Christ declared, That Salvation was come to his House, *St. Luke 19.9.*

Thirdly, There is Almsgiving required in a true Penitent. This appears from this Example of *Zaccheus*, and by several Commands in holy Scripture. This as it is at all times, so more necessary to make amends for Wrongs done. It has a wonderful
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strange influence next to the Blood of Christ to propitiate God, (if I may so speak without offence) that is to say, to make him our Friend, when we have displeased him. *By mercy and truth iniquity is purged*, Prov. 16. 6. The holy Prophet *Daniel* advises King *Nebuchadnezzar*, who had made many unjust Wars upon his Neighbours, to break off his Sins by Righteousness, and his Iniquities by shewing Mercy to the Poor, *Dan. 4. 27.* When the People came to *John* the Baptist, and asked what to do, (I suppose in order to make them true Penitents) he advised them to give something to the Necessities of others, *Let him that hath two Coats impart to him that hath none; that is, give one of the two, and let him that hath Meat do likewise*, Luke 10. 10. This is to bring forth Fruits worthy of Repentance, that is to say, meet or agreeable to it; as it is in the 8th of the forecited Chapter. And our Saviour himself advised the Pharisees, to give Alms of what they had, in order to be truly cleansed, *Luke 11. 41.* I will cite but one Text more to this purpose; and it shall be that of the *Hebrews 13. 16. To do good and to communicate*

municate forget not, for with such Sacrifices God is well pleased. These Sacrifices are never out of date under the Gospel ; but especially to be used in case of Sin. It is plain, that these things do not interfere with that Cleansing which as by the Blood of Christ are required by him, highly approved when done. He excuses us, or has taken us from bringing the Sacrifices of Bullocks and Lambs, but not of such Sacrifices as these. And in this, our Task is easier than it was under the Law, because less chargeable and expensive. Whereas then Men were put to much Cost and Trouble in offering slain Beasts by way of Atonement ; this is wholly taken off, the Blood of Christ answering for this fully, and to all intents.

Having now done with the Terms on Man's Part, required by the Second Covenant, I come to handle those on God's Part.

And the First that offers it self, is, Pardon of former Sins ; a great Encouragement to Man to perform his Part. For if he were not well assured, that there was room for Pardon, he would find but small list to repent and amend his former Doings.

And in this very thing I conceive our Justification consists.

This appears from several Places of holy Scripture, where to be justified and pardoned are explained one by another, and therefore seem

seem to be one and the same thing. *St. Paul* tells the Jews, *Acts* 13. 20. That they should have remission of Sins through Christ ; and then immediately adds, That all Believers should be justified from those things, from which they could not be justified by the Law of *Moses* ; that is to say, for which there was no Pardon to be obtained by the Law of *Moses*.

For the understanding of which it is to be known, That there was no Propitiation or means of Pardon for some great Sins ; as of Murder and Adultery : In which Case *David* says, That God desired no Sacrifice from him, *Psal.* 51. 16. but they who were guilty of it were to be put to Death for certain, as appears by the Tenor of the Law. But now says *St. Paul*, they might be justified or receive pardon for those very Sins, for which there was no Salvo made by that ; that is to say, by the Preaching of Jesus Christ, and Faith in his Blood.

A Doctrine very comfortable to poor Sinners, and worthy of that merciful God with whom they have to do. Again, in several Places of *St. Paul's* Epistles, Justification is opposed to Condemnation, particularly *Romans* 5. 16, 18. And Condemnation is that which is directly opposite to Pardon. Nay, Christ himself, in the Institution of the holy Sacra-

Sacrament, sufficiently declares this, when giving the Cup to his Disciples he says, That it is the New Testament in his Blood which is shed for many, for the Remission of Sins; as if that was the only, or main thing, he designed in shedding of his most precious Blood. *Matth. 26. 28.*

I might heap up a great many Texts of Scripture to this purpose, if it were needful. So that Men have no need to look any further for Justification than was included in Pardon of Sin, from whom all other good things necessarily follow; the Favour of God, and a Right and Title to the Kingdom of Heaven. *For he that spared not his own Son, but delivered him up for us all, how shall he not with him freely give us all things, Rom. 8. 32?* Now how did God give up his Son? Why to suffer a bitter Death to make an Atonement for our Sins; that is to say, to obtain Pardon for us? The holy Apostle goes on, and says, *Who shall lay any thing to the charge of God's elect? It is God that justifieth.* This great Matter of which we have been speaking, is expressed different ways, in holy Scripture; sometimes, as I have said, by Pardon of Sin; sometimes, by Justification; sometimes, by Reconciliation with God, and sometimes by Non-Imputation of Sin, as may be taken notice of especially in the Epistles of St. Paul, which

which some Learned Men have fancied were different things; and by thus indulging their Fancies have fallen foul upon one another; as if they had been of different Judgments; when indeed there was no such matter.

Before I leave this point, I crave leave to say, That I find no Ground to place Justification in the Imputation of the Righteousness of Christ, in any one Text of holy Scripture. I do find indeed, in the 4th Chapter of the Epistle to the *Romans*, That Justification is expressed by Non-imputation of Sin; but this is far different from the other Assertion. For 'tis one thing by the mercy of God not to have our Sins imputed to us, (as the Apostle there says) that is, not to have them charged upon us, and that is to be pardoned for the sake of Christ, and through Faith in his Name: And quite another thing to have the Righteousness of Christ imputed to us, or made over to us, as if we had done in our Persons whatsoever he did, as is maintained by many Protestant Divines. This I look upon to be an Excursion of Wit and Fancy in some great Men, but not to be relied upon. And there is no need of any such thing: For 'tis enough for us, that our Persons are accepted (though having been great Sinners,) or that our Sins are pardoned for the sake of Christ. I am the more confirmed in my
Opinion,

Opinion, because I find nothing in the Articles of the Church of *England*, that are for the imputation of Christ's Righteousness. And I think, it will be hard for any one to find any Text express for it in any part of holy Scripture. And, that I might not be mistaken, I looked over all those Texts which are alledged by the *Westminster* Confession of Faith, in the 11th Article thereof, which treats directly of this matter: But found none alledged to my Satisfaction. The most considerable Texts to this purpose are, *Rom. 4. 5 to 8. 2 Cor. 15. 19, 20.* Which when I have examined, I will leave to the impartial Reader, whether he can beat out of either, or both of them, the Doctrine of the Imputation of Christ's Righteousness. Now in the Place of the *Romans* we read thus. *Now to him that worketh not, but believeth on him that justifieth the ungodly, his faith is counted for righteousness.* Here the Faith of him that worketh not, that is to say, hath not done good Works, is imputed for Righteousness; but I do not find that the Righteousness of Christ is imputed to him. To go on; *Even as David also describeth the blessedness of the man unto whom God imputeth righteousness without works; saying, blessed are they whose iniquities are forgiven, and whose sins are covered; blessed is that man unto whom the Lord will not impute sin; a Citation*

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taken by the holy Apostle out of the 32 *Psalms* 1, 2 Verses. Now whereas 'tis here said, That God imputeth Righteousness without Works; it is explained by what follows, That his Sin is not imputed to him, that 'tis forgiven and covered; and in these Expressions no more is implied than that his Sin is pardoned, and that he is looked upon as a righteous Person; not that all the Righteousness of Christ is imputed or made over to him, as if he was verily Righteous, as the holy Jesus was. It is plain such a thing cannot be drawn from the forecited Words without a kind of force put upon them. To go on to the other famous Text used by the Assembly of Divines at *Westminster*, to prove the latter part of their 11 Article, for the Imputation of Christ's Righteousness, which is expressly affirmed. It is 2 *Cor.* 5. 19, 20, 21. *To wit, that God was in Christ, reconciling the world unto himself, not imputing their trespasses unto them. For he hath made him to be sin for us, who knew no sin, that we might be made the righteousness of God in him.* Here 'tis plain, how we are made the Righteousness of God, and that is, by non-imputation of Sin, not imputing our Trespasses unto us. Christ was made Sin for us; that is to say, was treated as a most notorious Malefactor; we, for his sake, are dealt with as compleatly
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righteous Persons. And herein, as I have before said, consists our Satisfaction before God. And happy it is for us, that it is so: For who can say he has made his heart clean, he is pure from his Sin? Who dare stand upon his own Innocence at the great Day of Judgment? But then we must have a care that we do not abuse the Goodness and Mercy of God, who is ready to pardon past Sins, to carnal Liberty; an ill use that some People made of this Doctrine, even in the time of St. Paul, which he set himself industriously to prevent; *Shall we continue in sin that grace may abound? God forbid,* Rom. 6. 1, 2.

Having done with the First thing that God promised to do on his part, by virtue of the Second Covenant, which is pardon of former Sins, I proceed to the next; which is the Promise of his Holy Spirit, whereby those who believed upon his Son, should be enabled to lead a new Life, according to the Terms of the Gospel.

This was promised to the Jews under the Old Testament by almost all the Prophets, for their Encouragement, though little or nothing of this was mentioned in the Letter of the Law. And I conceive that this being wanting therein, God supplied it by what he put into the minds of his Prophets, to make his People acquainted with, that they

might be assured of his Love and Kindness both to themselves and their Posterity. These are referred to in the New Testament. The most Famous perhaps of all is that of *Jeremy* 31, from the 1st Verse to the 4th, is precisely lay'd down by the Author of the Epistle to the *Hebrews*, Chapter the 8th, from the 8th Verse to the end. Where 'tis brought in as the whole new Covenant on God's part, as indeed it contains the most part of it. For here pardon of Sin is promised in the largest Sense, That he will no more remember their Sins and Iniquities, and that he will put his Laws into their Minds, and write them in their Hearts; that is to say, by his Holy Spirit, a large Portion of which should be communicated to them, as appears from other Places of holy Scripture. St. *John* 6. 45. It is written in the Prophets, *Ye shall be all taught of God*; in which no question our Saviour had respect to that of the holy Prophet *Isaiah*, Chap. 54. Ver. 13. There is a famous Place, *Acts* 2. 28. where we find that the holy Apostle St. *Peter*, after the descent of the Holy Spirit upon himself, and his Collegues, lets the People of *Israel* know, that in this very thing the famous Prophecy of *Joel*, Chap. 2. Ver. 8. was fulfilled. And in the close of that Discourse he exhorts them to Repent, and to be baptized into the Name of Jesus Christ,

Christ, in order to receive remission of Sins, and the Gift of the Holy Ghost. This is a Text very pertinent to my purpose : For it holds forth what was to be done on Man's Part, That they should repent and be baptized into the Name of Christ, in which was included Faith. And by so doing they were made capable to receive the Holy Ghost : And this was a thing very necessary. For without it it was naturally impossible for Men to lead that new Life which they were commanded to do : And with it, there is nothing so hard in all the Christian Religion, but it may be performed. Whence St. Paul tells the *Romans*, who had believed, been baptized, and consequently had received the Gift of the Holy Ghost, *That sin should not have dominion over them, for they were not under the law but under grace*, Rom. 5. 14. And that holy Father St. Chrysostom speaks to this purpose, in some part of his Works, (as I have found him quoted) "That Christians should be far better Men than those under the Law ; because (says he) great is the Grace of Christ under the Gospel. Which Words of that great Man are a sufficient Comment upon the Apostle's Words that I have cited. And it is remarkable, That at first Christians were very exemplary in their Lives and Conversations, and were as so many Lights in

the World, as *St. Paul* speaks of the *Philippians*, Chap. 2. Ver. 15. If they are not so now, it is much to their Shame: For they have the same holy Gospel that their Forefathers had; they have the same Assistances as they had, I mean, so far as are necessary for the leading an holy Life. For as for the extraordinary Gifts of the Holy Ghost (which yet some Enthusiastick Sects amongst us pretend to) there is great reason to think, that they are long ago ceased, there being no necessity for them, especially amongst those that make Profession of the Christian Religion. Miracles were Signs for Infidels, not for Believers. But it is observable, that the Gift of the Spirit followed upon Persons being Baptized: So in the Text before cited, out of *Acts* 2. the Jews were exhorted to be baptized into the Name of Christ, in order to receive the Holy Ghost: as if the Spirit of God moved upon the face of the Water in this second Creation (as I may so term it) as it did in the first Creation. To which, I suppose, our Saviour had reference in his Discourse with *Nicodemus*, *St. John* 3. 5. *Except a Man be born of Water and of the Spirit, he cannot enter into the Kingdom of God.* And so the Words are understood by most of the Ancient Fathers, and the chief of modern Learned Men. And, for my part, I love to go
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along with good Company. Things being thus, Let me advise all Persons that have not been baptized, and are now come to years of Discretion, that they request Baptism for themselves. And let all Parents take care to have their Children baptized, that they may be taken into Covenant with God, and be made Partakers of his Holy Spirit, which is generally obtained thereby. And let them not think that there is no great matter in it. For God did never appoint any thing in vain: And he loves to do great things by things that appear small and inconsiderable in the Eyes of Men, to make worldly Wisdom ashamed, and to shew his Power and Might. *Naaman* could not have been cured of his Leprosy without washing, and that too in the River of *Jordan*, that belonged to the People of God; not in any of the Rivers of *Damascus*, though the Waters of them might seem as fair and clear as those of *Jordan*; to shew, That God was amongst his chosen People, and to declare, that he would have things done in his own way, and not according to the Fancies of Men.

Having now shewn, how God promised to give his Spirit to enable Men to lead a new Life, and that he also performed this Promise, I must shew how this new Life was to be led.

And that is, as I said, according to the terms of the Gospel; that is to say, the Rules and Precepts of it. We are not therefore so much to study *Moses* as *Christ*, to know what is our Duty. And therefore we must be frequently conversant in the reading of *Christ's* Sermon, or Discourses, and the Doctrinal Part of his Apostles Writings.

I have chiefly pointed to these plain things, because 'tis not necessary for common People to trouble their Heads with the mysterious Points of Predestination, and such like, which are treated of in the former part of *St. Paul's* Epistle to the *Romans*. It is enough for them to know their Duty, and do it. And this seems to be excellently summed up in that Text of the holy Apostle in his Epistle to *Titus*, Chap. 2. Ver. 13. *To deny ungodliness and worldly lusts, and to live soberly, righteously and godly, in this present World.*

Where 'tis to be noted that *St. Paul* lays down a Christian's Duty,

First, Negatively.

Secondly, Positively.

First, Negatively: He is to deny Ungodliness and worldly Lusts. In the word Deny, there seems to be a reference to what is practised in Baptism; that there was a Renunciation made by the Party Baptized, to all the Works of the Devil. Under the word Ungodliness,

godliness, I conceive, with the Learned *Estius*, is included the Practice of Idolatry, that was the most prevailing Sin in the World, as a Sin of a very comprehensive Nature, all manner of Uncleanness going along with it, as appears by a great many Passages in the Old Testament; whence, I suppose, it is called Whoredom, and Adultery, and Abomination. And under wordly Lusts, I suppose, are comprised all other sinful Practices, *The lusts of the eye, the lusts of the flesh, and the pride of life.*

Thus much briefly of our Duty, as 'tis laid down negatively by the holy Apostle.

Secondly, Positively : 1. To live Soberly. This comprises our Duty we owe to our Selves, that we be moderate in Diet, and in the use of several Pleasures; and so to keep our Bodies free from Diseases and Pains, to which Sobriety and Temperance conduce very much.

2. To live Righteously, that is, to give every one his due, *Fear to whom fear, honour to whom honour, custom to whom custom.*

3. To perform our Duty to God, that is, to honour him in Thought, Word and Deed, or outwardly, by frequenting his Service in Time and Place, appointed by our Lawful Superiors both in Church and State.

I designed to be but very brief in the Explication of this Noble and Comprehensive Text, because it has been so well and largely opened

opened by the Worthy Author of *the Whole Duty of Man*, that to do more is altogether needless, especially in this Place, and at this Time. I could only wish, That that Excellent Author had begun his Discourse as *S. Paul* does, by shewing, 1. What we were not to do, and so had treated largely of the Sin of Idolatry, which would have given Light to many Passages both of the Old and New Testament. But every Man may have leave to go in his own way; and so I leave him to the Christian Reader, with my Prayers, That he may grow better by the reading of that which is so pious, and so well designed, by that humble and learned Author.

I proceed to speak to the Third thing that God would do on his Part; namely, To bestow the Kingdom of Heaven upon those that on their Part did perform the Conditions required by him; that is to say, to live up to what is required in the Gospel of his Son.

And having mentioned this, I cannot but take notice, that they who made the Second Covenant only a Covenant of Faith, and not at all of good Works, did not consider things so well as they should. I do suppose their Mistake proceeded from a faulty honour, yet very incident to humane Nature, which I think is stiled by some Learned Men *Ἀυθάδεια τῆς Ἀνθρωπότητος*, by which they seem to understand

stand an Inclination or Readiness to go at the furthest distance from others, who have been wrong, when they might have kept a little nearer to them; or when they warp the Stick that has been bent one way, too much on the other. Thus because the *Romanists* seemed too much to magnify good Works, some in their first Fervors thought it became them to cry them quite down; and made a direct opposition between the Law and the Gospel. Whereas they are not contrary the one to the other, but different or diverse. The Law calls for Works, and so does the Gospel: But then the Works that the Gospel requires are of a different Nature for the most part; not the offering of Beasts for the propitiation of Sins; not the washing of the Body, but the cleansing of the Soul, by the Tears of Repentance, and the offering of a broken and a contrite Spirit. And this must be done with Faith in the Name of Jesus Christ, or else is not accepted. Besides, as I have already said, Faith is first required, and afterwards good Works, when we are enabled to do them by the Mercy of God; that is to say, when we have received the Gift of the Holy Spirit.

This which I have now said, and that which I have now lay'd down before in this Treatise, may assoyl the differences that are between

tween learned Men concerning this Point, and may reconcile those who have explained the matter otherwise than I have done, to my Explication of it. I have, as near as I could, kept close to our first Reformers, and I think I have not gone far from them; so that, I hope, I have given no offence to any good Protestant in what I have written upon this Subject: 'Tis certain, I think, from Scripture, That though we are entred into a state of Favour with God, as soon as we Believe and Repent, and so are certainly saved, if we should be taken off in that juncture by Death; yet are we farther bound to do the whole Will of Christ, if God give a longer time to live in the World. And if we do not, we cannot be made Partakers of the Kingdom of Heaven. It is very plain to every one that reads the New Testament that it is thus. And therefore why should any one fear to lay it down? If any will be offended with the Truth, his Displeasure is not to be regarded.

Before I leave this Point wholly, I must take notice, that whereas the Promises in the First Covenant are mostly Temporal (especially if the bare Letter of the Law be regarded) so Promises of the Second are as much of another Nature; and if temporal things seem to be promised, 'tis by the by, or by
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way of overplus, or but in a slender Proportion, or accompanied with some kind of Persecution, that Men may not set up their rest on this side of Heaven. It may not be amiss to produce some Texts to this purpose: *Blessed are they that are persecuted for Righteousness sake, for theirs is the Kingdom of Heaven. Matth. 5. 10. Seek ye first the Kingdom of God, and his Righteousness, and then all these things shall be added unto you. Having Food and Raiment let us be therewith content, 1 Tim. 6. 8.* When Peter said he had left all and followed Christ, he made him this Answer, *There is no Man that hath left House, or Brethren, or Sisters, or Father, or Mother, or Wife, or Children, or Lands, for his sake and the Gospel's; but he shall receive an hundred-fold now in this time, Houses, and Brethren, and Sisters, and Mothers, and Children, and Lands, with Persecutions, and in the World to come eternal Life, Mark 10. 28 to 30.* So that no good Man should expect to be as Rich, or Great, or as highly Respected, or to live at as much Ease as any other, upon the Account of his Piety. For in this he may be mistaken: For this was not promised him. Even under the Law it was sometimes otherwise with the best Men, as appears by many Examples. *Moses himself entered not the promised Land, and all his Life long was exercised with many and soar Afflictions;*

fictions; once he was so much disturbed by the unreasonable Murmuring of those People, to whom he was appointed a Leader and a Guide by God himself, That he wished to be killed out of hand, *Numb. 11. 15.* His Life was a burthen to him. And so it was with *Elijah*, and many of the Saints under the Old Testament. And if the Condition of good Men under that Dispensation, when so much temporal Happiness was promised them, by the Tenor of the Law, was no better than so, it must be a very fond thing for Christians to expect nothing but Ease and Pleasure in this World, things which are not promised them in the Gospel. They must therefore look up to Heaven, and fix their Thoughts upon those things which are there laid up for them, and where they will certainly enjoy perpetual Happiness and Glory with their blessed Saviour Jesus Christ; *Who for the Joy that was set before him, endured the Cross, despising the Shame, and is now set down at the right hand of God, that is now in the highest Seat of Exaltation that can be imagined.* Having hinted, That God did not make good his Promise to his Saints under the Law, by bestowing worldly Prosperity upon them, it may be enquired how this came about? To this I answer, 1. That the State of things is so many times, that for the present it cannot well be otherwise.

wife. So a Tyrant will persecute a Prophet, that rebukes him for his Sin; as *Ahab* did *Elijah*, but especially that wicked Woman *Jezebel* his Wife. And in general Calamities; as Plague or Famine, or sudden inroads of Enemies upon a Country, good Men must unavoidably suffer some hardship, at least for a time, till deliverance can be made out for them. 2. A Promise is performed Two ways, First, By giving or bestowing the thing promised; or, Secondly, giving something better in the room. So it was in this Case. The Saints under the Old Testament might go without the good things promised by the Tenor of the Law, because they had something better; a Sense of God's Favour, an Assurance of immortal Happiness and Glory in the World to come. And these things, I suppose, will fully satisfy the former Enquiry. By them also a good Reason is given, why temporal Felicity is not the Portion of good Men under the Second Covenant.

I come now to shew how this Second Covenant was confirmed or established. And that appears by the holy Scripture to be the Blood of Christ himself, the very Mediator of it.

It may not be amiss to enquire, upon what Account it was necessary for Christ to shed his most precious Blood in this Case. And,
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I suppose, it was so for these following Reasons.

First, Because the New Covenant should bear some correspondence with the Old. Every thing was purged with Blood, and without shedding of Blood was no remission, *Heb. 9. 22.* It may be perceived, that in many things there was an Agreement between the Old and New Covenants. Christ was a Prophet like unto *Moses* in many things, though greater in others, as may be seen by that short Account I have given of both their Lives. The Law was given upon a Mountain, or from a Mountain, and so was the Gospel in some measure. For it was upon a Mountain that he delivered his First Sermon, contained in the 5th, 6th, and 7th Chapters of *St. Matthew*. It was upon a Mountain, that he gave Commission to his Disciples to make known the Contents of this Second Covenant to all Nations, that is, to teach them to observe whatsoever he had given in command, *St. Matthew 28. 16.* to the end of the Chapter. And being Blood was shed for remission of Sins under the First Covenant, what wonder is it if Blood was shed for the same purpose under the Second?

Secondly, It is generally agreed by Learned Men, That the shedding of Blood for Atone-ment and Propitiation of Mens Sins, did pre-figure

figure and typify the shedding of Christ's Blood in the Fulness of time; and had its force not so much upon its own Account, as for the Substance it did shadow forth. So Christ is said, to be the Lamb slain from the foundation of the World, *Rev.* 13.8. And he was slain not only in Design, but in Representation.

Thirdly, It was necessary that Christ should shed his Blood, that the New Covenant should take place, and be in force, in the room of the Old, *Hebrews* 9. 16, 17. *For where a Testament is, there must also of necessity be the death of the Testator. For a Testament is of force after Men are dead; otherwise it is of no strength at all, whilst the Testator liveth.* This is agreeable to constant Practice. Though a Man has made his Will, yet nothing passes to his designed Heir, till he is dead. Neither were the Benefits in and through Christ actually made over to sinful Men during his Life. And if he had not laid down his Life, the Old Covenant had still been in force, because the New Covenant did not take place, till it was confirmed by the shedding of Christ's Blood, and so was made obligatory. For Covenants generally received their solemn Sanction by that means, as has been shewn under the first Head.

Fourthly, It was necessary that Christ should shed his Blood, that so Sin might be the more effectually taken away. This appears at large from the Four first Verses of the 10th Chapter; For the Law having a shadow of good things to come, and not the very image of the things, can never with those sacrifices which they offered year by year continually, make the Comers thereunto perfect. For then would they not have ceased to be offered? because that the Worshippers once purged, should have had no more conscience of sins. But in those sacrifices there is a remembrance again of sins made every year. For it is not possible that the blood of Bulls and Goats should take away sin. In which, I suppose, the Apostle refers to the Anniversary Sacrifice offered up by the High Priest on the day of Expiation, the 15th day of the 7th month, for to make an Atonement or Propitiation for his own Sins, and for the Sins of the People. Which was renewed *Toties Quoties*, even as often as that day returned in its course every year. But to this Reasoning of the holy Apostle, That it was impossible for the Blood of Bulls and Goats to take away Sin, that it did certainly atone and expiate Sins, *Levit. 17. 11.* For the life of the flesh is in the blood, which I have given you upon the Altar to make an atonement for

for your souls. For it is the Blood that maketh Atonement for the Soul. This is a weighty Objection, and therefore 'tis fit that I should answer it. I say then, there be two Senses of taking away Sin. First, The making an Atonement or Propitiation for it, or staying off the Punishment due to it. And this was in some Sense done by the Levitical Sacrifices, though but imperfectly; because the Law was but a shadow of good things to come, and not the very Substance it self; as the holy Apostle argues in the forecited place, and had respect by the Atonement to be made to the Blood of Christ. Secondly, There is another Notion of taking away Sin, that is, by the preventing of it for the time to come, that is, to purge the Conscience from dead Works. And this was not done by the Blood of Bulls and Goats; and is only brought about by the precious Blood of Christ, which is of that power and efficacy that was wanting in the other. To this may be added, what the Learned *Estius* says, That the Anniversary Sacrifice on the day of Expiation was to be performed, whether the High Priest and the People had repeated their Transgressions, or no: So that as the holy Apostle says, There was made only a Remembrance of Sin, not only a perfect

fect and absolute Propitiation. And thus have I shewn how necessary it was, that the Second Covenant should be confirmed by the Blood of Christ, or that it was necessary for him to shed his most precious Blood to do that, which could not be done under the First Covenant.

And having said this, I need not spend much time to shew, how this Second Covenant thus confirmed by the precious Blood of Christ was to be everlasting. For what reason can there be given, why any other Covenant should succeed in the room of it? For can there be imagined any stronger Sanction or Confirmation than this Blood? All the Nations of the World thought themselves bound as strictly as they could, when they not only swore to one another, but ratified their Oaths by the Blood of the slain Beasts. And surely there is more force in the Blood of that immaculate Lamb Jesus Christ, that was slain from the Foundation of the World, that is to say, in the design of God, and by representation under the Sacrifices of the Old Law, and which was actually slain. Besides, it is not to be imagined, that there is any defect in this Second Covenant. Men, when they make a new Stipulation or Agreement with others, generally take care to have
what

what was wanting in the first, supplied. And shall we think God takes less care than Men, to have his holy Purposes fulfilled? Again, 'tis certain that the Second Covenant is establish'd upon better Promises than the first, as far as Heaven is before the best part of the Earth, (say *Canaan* or *Paradise*) and the Joys above more excellent than those below. How then can it be imagined, that there should be any room for a Third Covenant, or restoring the First, which was the Error of that grand Heretick *Cerintus*, who thought that after the Resurrection the Sacrifices prescribed under the Law should come in use again. It was agreeable indeed to his carnal Notions about this matter, That the Earth should be the Place of Mens Happiness then, and that it should be much after the same manner as it is now. I do not wonder that the holy Evangelist *St. John*, finding him in a Bath, made as much haste out of it as he could, lest he should be defiled by his Company, or meet with some sudden Mischief, as 'tis reported of that holy Man.

I have now finished what I had to say of the Nature of the Second Covenant. And, by what I have delivered concerning it, the Reader will discover wherein the difference be-

between them lies. Not in some things, wherein some Men had fondly placed them, even to decrying of good Works, or at least making them less necessary than appears from the Gospel of our blessed Lord and Saviour Jesus Christ. This I shall commend to the serious Reading of all Christians, as containing the Conditions between God and them; and let me conjure them all, by the precious Blood of the Son of God, and by their Love for their own Souls, that they would always have in mind the Conditions of this Covenant on their Part, in which they are all so nearly concerned, and accordingly study the Laws of the holy Jesus, and set themselves to the practice of the same. I may say the same which the holy Man of God *Moses* does to the People of the *Jews*; *Behold I set before you this day Life and Death.* Nay, I think, I may say it with more reason; because the Death he spake of was chiefly temporal, as the Life was temporal, (so far as appears by the Cortex or outward Letter of the Law.) If he thought they might be moved to Obedience by this, there is much stronger reason for Christians to observe the Commandments of God delivered by his Son Jesus Christ; because eternal Life and Death are plainly set before them, to allure them to Obe-

Obedience on the one hand, and to fright them from disobedience on the other. I do suppose that the First Covenant, or the Law given by *Moses*, is said to be defective; and therefore was to give way to another that was better, because it did not reach the end for which it was given to Men; and it may be also presumed, That it did not accomplish the designed end, because the Promises, to outward appearance, were but temporary, according to the Expression of the Apostle; *The Law made nothing perfect; but the bringing in of a better hope did*, Hebrews 7. 19. Now then the Second Covenant may be supposed to produce better effects, because it is established upon better Promises, Hebrews 8. 6. If it do not, Christians will have more to answer for than the Jews; and they must expect a sharper Punishment in the World to come; according to that Expression of the same holy Apostle in the same Epistle, in the 10th Chapter, the 28th and 29th Verses; *He that despised Moses his Law, died without mercy, under two or three Witnesses. Of how much sorer punishment, suppose ye, shall he be thought worthy, who hath trodden under foot the Son of God, and hath counted the blood of the Covenant where-*

wherewith he was sanctified, an unholy thing, and hath done despite to the Spirit of grace? I pray God all Christians may consider the importance of these pathetic Words; and so I leave them to the blessing of God.

F I N I S.

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